

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

LORD HARTINGTON'S "BENEVOLENT NEUTRALITY."

SOME time since we took occasion to describe Earl Granville's attitude towards the disestablishment movement—as gathered from a supposed portion of his speech at Bradford, which was printed, though not actually delivered—to be one of "benevolent neutrality." The Liberal leader in the House of Lords was reported to have condemned all State Churches except that of England. Or, to put it in his own diplomatic way, the noble lord refused to concur in the dictum that an Established Church was the greatest blessing a nation could have. It had been a "curse" to Ireland; it was "no great advantage" to Scotland; it would be "a great disadvantage to our great colonies," and "to such countries as Italy and the United States." Without going into raptures over the Anglican Establishment, or implying more than that, in a more figurative way, a tree, "whether well grown or not," should not be cut down because it might have been better had it never been planted, his lordship declined to join in any attack on the English State-Church. The Bradford meeting took place more than two months ago, and last week the country was put in possession of the sentiments of the Liberal leader in the House of Commons on the same subject.

As all the world knows, the Marquis of Hartington, at Edinburgh, gave frank and deliberate expression to his views on the Liberal policy of the future in respect to ecclesiastical questions. In the main, the drift is the same as in the unrehearsed fragment of Lord Granville's speech. But in one important respect Lord Hartington's views are a great deal in advance of those of his noble colleague. In fact, so far as Scotland is concerned, he altogether abandoned the negative attitude of Lord Granville. The existence of the Scotch Establishment is distinctly a growing grievance. In principle, Lord Hartington has nothing to say in defence of it. Its removal is a question of political expediency. But, while heartily deprecating the policy of making disestablishment a question north of the Tweed, his lordship frankly says—first, that by the Tory Patronage Act a first step has been taken towards disestablishment; secondly, that whenever Scotch Union, or even Scotch Liberal opinion, is clearly required that it shall be taken; and thirdly, that the

Liberal party in general ought not to refuse its co-operation. It thus becomes something more than an "open question." The disestablishment of the Scotch Church is accepted as a plank in the Liberal platform, and in that light it is now, since his lordship has spoken, regarded by the people of Scotland. His qualifications and reserves are such as responsible statesmen usually bring forward on comparatively new questions. But when he tells the Edinburgh Liberals that it is simply a question of the ripeness of Scotch opinion, and that, when ripe, English Liberal opinion will swell the current, an invitation is thrown out to his northern friends to prepare for the desired consummation. "It is for you," he says in effect to the Scotch Liberals, "to ripen the question. I will not stimulate the agitation on the subject. But I will acquiesce in the clearly-expressed will of the Scotch community." We do not see how, after such a speech, Lord Hartington could consistently decline at the fitting time to support a well-considered motion in the House of Commons in favour of disestablishment in Scotland.

The bearing of this declaration on the English Church question is necessarily a matter of profound interest. Nor did Lord Hartington try to evade it; and his language on the subject is highly significant. He refrains from looking at it as a member of the Church of England, or as the heir to a dukedom which disposes of many livings. Viewing it solely as a politician and a party leader, his lordship is spared the necessity of indulging in superfluous eulogy of the Anglican Establishment, and indeed he implies that its days, though they may be prolonged, are numbered. He does not say, "I will at all risks stand by the English State Church," but only that he will not assail it. It is "not one of the practical politics of the day," and is in fact, he thinks, a question "of such vast magnitude that in his opinion men far more able and far bolder than himself would be at the head of the Liberal party in the House of Commons, and would turn away before the tremendous difficulties which are raised by that question." This is his lordship's present view—the view of a cautious and timid statesman—but still one that in no sense binds him as to the future. His party, he says, abolished the Irish Establishment, and carefully endeavoured to dissociate it from the case of the English institution. The same course may not, however, be so successful in the case of Scotland. There, having due regard to time and opportunity, he is in favour of perfect religious equality, nor is he prepared to refuse it "because of the influence which such discussion would have upon the future of the English Church." In a word, Lord Hartington accedes to disestablishment in Scotland as an act of justice in the near future, and he is not to be deterred from that course by any injury that may thus be inflicted on the Anglican Establishment. It seems to us, therefore, that the *Times* draws no more than a legitimate conclusion from his Edinburgh speech in saying that Lord Hartington has plainly declared that he is not in principle in any way opposed to the adoption of disestablishment, not in Scotland and in England, as a measure to which the Liberal party may eventually be pledged; and in the still stronger deduction that his lordship "has put the question of disestablishment in the

foreground, and when a Liberal leader proclaims himself only waiting till a question is somewhat riper for solution, we may be sure that it will ripen very rapidly."

Thus the responsibility of bringing about the necessary change of opinion is once more thrown upon the supporters of religious equality, but with this important difference. For the present the Liberal leaders not only preserve an attitude of "benevolent neutrality" but proclaim it in a public fashion that materially assists to promote the desired object. It is not now, they say, one of the practical questions of the day, but it may ere long become so, and then we shall be with you. Such declarations help to fulfil themselves. We may cordially co-operate in the task which our Scotch friends have taken in hand in the full conviction that it is not only desirable in itself, but that it will greatly hasten the solution of the larger and more complex problem. Lord Hartington does not, he says, want to stimulate agitation. But, to speak with candour, his speech does powerfully promote it, if only by inspiring the friends of religious equality with renewed hope, and a more earnest resolution. Every outside stroke will now tell, and will acquire augmented force by the craving for more freedom in the bosom of the Anglican Establishment. That is being groped after in a way that does violence to right principles and English traditions. Self-government for a Church allied to the State, in the shape of an independent Convocation or in any other way, is, in the condition of lay feeling, a complete illusion. The Liberal leader in the House of Commons, following in the wake of the patient-waiting, and much-enduring Liberation Society, shows his Church friends a more excellent way. His words are facts, which the party at his back must willingly or reluctantly clothe with action; the declarations of a statesman which are not to be recalled; the signs of a crystallisation of opinion that cannot be prevented, and which, as the *Times* says, "will ripen very rapidly" under the changed aspects of the case.

THE DUKE OF ARGYLL TO THE RESCUE.

SINCE the above article was in type, the Duke of Argyll has written a letter to the *Times*, which is calculated—perhaps intended—to minimise the effect of Lord Hartington's declaration. Probably there has been only one man in the world who has thought of his grace in connection with this memorable visit of the Liberal leader to Scotland; although, it may be, many Scotchmen of pronounced opinions may have deplored his absence from the large phalanx of peers who surrounded Lord Hartington on the Edinburgh platform. It seems that his lordship, by an inexcusable slip of memory, had neglected to take notice of the fact that the Duke of Argyll had supported the Scotch Patronage Bill in the House of Lords. For this he has brought upon himself a rebuke in large type, and the disestablishment cause in Scotland—to which the noble lord has in a *paulo post-future* sense committed himself—receives a bucketful of cold water from the hands of his grace. The *Times*, ever watchful for symptoms of a veering wind—especially if it be in high life—labours to recall its emphatic warnings;

scolds Lord Hartington for his ambiguous expressions; and advises that the "burning" question should be forthwith dropped. Our contemporary remarks:—

The Duke of Argyll urges that the Church of Scotland is assailed on grounds of which some at least are equally applicable everywhere, and he observes, with truth, that if it is assailed first, the only reason is that it is weakest. It is impracticable to separate the fate of the two Establishments, and we greatly doubt even Lord Hartington's power to prevent his party from considering the case of each distinctly. The only effect of the manner in which the question has now been raised is still further to perplex it, and to aggravate the disunion and uncertainty of the Liberal party. The best thing that remains to be done is that Lord Hartington's intention should be taken to supersede the natural interpretation of his words, and that Liberals should agree to consider that this question is one on which agreement cannot at present be expected among them.

His lordship will hardly be inclined to accept this lame conclusion, and the sturdy Dissenters of Scotland will be still less disposed to abandon their cherished object because the Duke of Argyll has spoken, and the *Times* cries "Halt." What Lord Hartington has said—and said, as he explained to the deputations at Glasgow, with thought and deliberation—cannot be recalled or explained away. The results of his speech will be abiding. The timidity in which, as a leader, he may be disposed to clothe himself, owing to the antagonism of the *Scotsman*, the trimming tendencies of the *Times*, and the somewhat malicious criticism of the great Whig peer of Scotland, will not, we venture to think, essentially retard the movement in favour of disestablishment north of the Tweed. We have good reason to believe that that question is now in the forefront there, and cannot again be put in the background. It is the nexus that will unite the Liberal party, in Scotland at least. The Duke of Argyll says truly enough that Established Churches "are assailed from different and opposite directions. The Irish Church was disestablished on special grounds. But the accomplishment of that measure has shaken the minds of men, and has made them familiar with the operation and its results. Nothing can be more futile than to pretend that a repetition of it anywhere else in the United Kingdom can fail to intensify this effect, and hasten the universal application of the general principle involved." Considerations such as these may alarm weak-kneed Liberals south of the Tweed, but are not likely to weigh with the resolute Liberals of Scotland. Their slowly-formed decision, strengthened by the encouragement spontaneously given them by the Marquis of Hartington, is not likely to exhale under the influence of ducal warnings, or to be shaken because it does not suit the ends of political wire-pullers. The game is in their hands. Their earnestness must, perforce, carry the whole Liberal party in Scotland with them. And they have a clear right, as we doubt not they have the will, to deal with the Scotch Establishment apart from its reflex influence on the English State Church; and, apart from all sinister influences, to address themselves to the task of so ripening opinion on the question in their own country as that Liberal statesmen will before long be obliged to give practical effect to it.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Liberalism is looking up in the North. What may be the real substantial value of the splendid victory which the Marquis of Hartington has gained over Mr. Cross in the University of Edinburgh it would not be easy to say; but there is no doubt about the effect which it is fitted to have on the imagination of the country, and that is worth a good deal unquestionably. One would fain see in it a sign that the tide has now fairly turned; for although the verdict of our ingenuous youth may not always be the outcome of much thought or consideration, it may, in general, be inferred that the side on which it is given is one which has something in it capable of awakening enthusiasm. Of late it has seemed as if the horse we drive has lost all its spirit, and as if whipping and spurring only made matters worse. That there is still life in the animal is the hopeful lesson which the students have helped to teach us.

But the visit of the Liberal leader altogether has been an event of high importance. There is no

doubt about the impression—the great impression—which his appearances have produced both in Edinburgh and Glasgow. We used to think here that the Nonconformists of England were wrong in not going in for Mr. Forster, clearly Mr. Gladstone's successor. But circumstances have proved the wisdom of their preference. Mr. Forster shows no signs of going forward, but rather, I might almost say, the contrary. The Marquis, on the other hand, is obviously a man open to new convictions; and his high social position, and what the *Spectator* calls his "haughty common sense," promise us a speedier accomplishment of necessary and reasonable changes, than might not so long ago have seemed within the range of possibility. He is not an eloquent man like his chief, and cannot carry measures by the force of his oratory; but it is a mighty step towards the end when the eldest son of the Duke of Devonshire speaks calmly of Disestablishment in Scotland as a practical question which it is quite right to discuss, and which he himself is prepared to entertain as one of the possible points in the Liberal programme of a not very distant future. The significance of his utterances on this subject has been expounded by the *Times* and the *Spectator* in a way that will tell powerfully on the Liberationist agitation which it is proposed to carry on through the winter; and, although it is a hazardous thing to prophesy in a cynical age like the present, I have no hesitation in saying, from my knowledge of the previously existing state of feeling, that the Edinburgh speech will prove the trumpet-call marking the real beginning of the campaign which will finish with the downfall of the Establishment.

It is a curious circumstance that simultaneously with the visit of the Marquis to Scotland, a course of three lectures has begun which means more, perhaps, than outsiders would imagine. The lecturers are Principal Rainy, Lord Moncreiff, and Mr. Taylor Innes, and the subject they have undertaken to discuss is that of the relations of Church and State. All the three are Free Churchmen, and men of the first eminence in Scotland. Dr. Rainy is an ecclesiastic; Lord Moncreiff a politician (he was, as you know, for many years our Lord Advocate); and Mr. Taylor Innes a jurist. That three such men should have been led at the present time to take up such a subject is a sign that its pressure is being intensely felt; that they should go back upon first principles implies that the matter is to be treated in a thorough way as more than one of temporary expediency; and that in the first, which has already been delivered, the whole drift is hostile to Church and State unions, is an indication of the direction which this new movement is tending to take.

Mr. Taylor Innes, in Edinburgh, and Professor (not Principal) Caird, in Glasgow, have also been moving on a line which the Church people regard as a bid for disestablishment. In the University Council of each city they have proposed that the connection should be severed between the Established Church, and the faculties of divinity in the national colleges. Both motions were lost, both because the Church members mustered in force in obedience to an urgent whip, and also because there are many Nonconformists who have no sympathy with the new adjustment of things which it is meant to substitute for the old. Voluntaries object, because to endow any chair of theology would be inconsistent with their principles; and orthodox people in general object, because they have no wish to see divinity classed with geology as one of the sciences on which any sort of clever man may be appointed to prelect. The two gentlemen, however, who have begun the agitation are determined to prosecute it, and so a continuous assault may thus be anticipated from that side on one of the distinctive privileges of the Establishment.

In the meantime the Established Church itself is not idle. Its grand device for meeting the crisis is the building of new places of worship. With the Baird money and other resources it is doing an immense deal in this way; and as no Church can be set down anywhere with a minister without gathering some stray sheep into the fold, it is unquestionably adding to the number of its nominal adherents. But, of course, two or more can play at the same game; and when the spirit of rivalry is abroad, it is not always that the most provident use is made of the means supplied. The Free Church and the United Presbyterian Church are also engaged actively in Church extension. And, although the waste places are thus all the more likely to be overtaken, it is absolutely certain that some districts—probably many—will be over-churched. This to me is one of the strongest motives for disestablishment. All

the churches are Presbyterian. They would to a certainty combine their forces if the State relation were ended, and the question presses with ever increasing intensity—What advantage can the upholding of the Establishment secure to the country or to religion?

THE MARQUIS OF HARTINGTON AND DISESTABLISHMENT IN SCOTLAND.

On Wednesday last Lord Hartington paid his visit to Glasgow. Early in the afternoon his lordship received deputations from various societies, including one from the Liberal Association for the west and south of Scotland. The first deputations received by him at the Corporation Galleries were from the Scottish Disestablishment Society and the Scottish branch of the Liberation Society, who desired to present addresses in reference to the objects promoted by those associations. His lordship entered the hall at four o'clock, accompanied by the Earl of Rosebery and the Right Hon. W. P. Adam, M.P., and was greeted with cordial cheering. Among the gentlemen present were the Revs. Dr. Joseph Brown, Dr. Ogilvie, Dr. Young, Dr. G. Jeffrey, Dr. R. Jeffrey, Dr. J. Guthrie, Joseph Corbett; J. Rankine, ex-Moderator of the United Presbyterian Synod; James Robertson, Edinburgh; and J. M'Coll, Partick; ex-Provost Morton, Greenock; Provost Murray, Paisley; Bailie Burt, Glasgow; Councillor Steel, Edinburgh; Councillors W. Miller and Martin, Glasgow; Messrs. J. White, of Overton; Lindsay, writer; J. White, jun.; J. B. Kidston, writer; P. Hamilton, R. T. Middleton, A. M'icking, Borland, writer; Eslelement, Aberdeen; Stephen Mason, M'Clure, writer; D. M'Laren, jun., Edinburgh; D. Fisher, John Fairlie, T. W. Brown, John Dick Peddie, R.S.A., Edinburgh; G. Pearson, John Brown, Paisley; A. K. Morrison, S.S.C., Edinburgh; Thomas Coats, Paisley; and H. Bruce. There was a large attendance.

The address of the Scottish Disestablishment Association was presented by Mr. John M'Clure, who said he thought the utterances of his lordship at Edinburgh on the question of disestablishment ought to be regarded as quite fair and satisfactory. (Cheers.) The deputation was convinced, however, that, although it was not yet apparent, there was so widespread and ever-increasing a feeling throughout Scotland in favour of disestablishment that it would very speedily be made manifest; that its advocates embraced the great majority of the Liberal party; and that it would be wise for those who hold different views to permit, as soon as possible, the question to hold a permanent place on the Liberal platform. (Cheers.) They were intensely earnest in the matter, and having put their hands to the plough, it was their intention not to draw back until they had seen their object accomplished.

The address stated that the memorialists, while anxious to have his lordship's views on the subject, did not wish to draw from him any public utterance which, in his responsible position, he might feel to be untimely or embarrassing. All the more, however, they felt bound to make known to him the strength and force of the current of opinion and feeling in Scotland in favour of the policy of disestablishment, in respect at least of the Scottish Church; the claims of the advocates of this policy on the Liberal party, of which, as his lordship could not fail to be aware, they were in that part of the country the chief support; and they hoped they felt warranted in believing that, in the future counsels of the leaders of the party, due weight would be given to the fact that quite a decided majority of the Scottish people have practically, though quietly, condemned the existing ecclesiastical arrangements, and were convinced that the best interests of the nation required that they should speedily be changed. The following reasons in favour of disestablishment were given in the address:—

1. The Established Church numbers among its adherents little, if at all, more than one-third of the population.
2. In many parishes, and these in the poorest parts of the country, where it is often urged, an Establishment is most required, it has virtually ceased to exist, the spiritual wants of the people being mainly provided for by one of the unendowed Presbyterian bodies.
3. In Glasgow—by far the largest city in Scotland, and the chief centre of its ecclesiastical life—recent statistics, procured and published in a way that precludes the possibility of any serious mistake, show that the Establishment, if not smaller, is at least not materially larger than either of the other two Presbyterian Churches; that it is outnumbered, accordingly, in the proportion of about two to one by the sister Presbyterian denominations; and that it is left, of course much more glaringly in the minority when the various other Dissenting communions are taken into account. In this city, besides, the two Liberal members of Parliament are decidedly in favour of disestablishment; and it may safely be said that no local man, who appealed to the constituency without similarly com-

mitting himself, would have much chance of gaining its support.

4. In the constituencies generally throughout the country the Dissenting element is the great strength of Liberalism. A considerable number of these return members favourable to disestablishment; and the number would be larger but for the forbearance of Dissenters in not insisting always on having representatives of a policy which the party and its leaders, to which they wish to be loyal, have not yet placed upon their programme.

5. The ecclesiastical organs of opinion, which are known in Scotland to afford a fair index of the public sentiment on all ecclesiastical questions, have in the Nonconformist churches declared unequivocally in favour of disestablishment. The United Presbyterian Synod has uniformly for more than a generation condemned the Establishment, not only on the ground of political justice and expediency, but on the ground of Scriptural principle. And the Free Church, in recent General Assemblies, has, on somewhat different grounds, but by overwhelming majorities, pronounced that the time has come when the present connection between the Church and the State should cease.

6. The Tory party, by recent legislation, has sought for its own ends to bolster up the Establishment by conferring upon its adherents new privileges which separate them and their Church from the nation, and leave them simply an endowed sect; and the Nonconformists, whose influence this legislation has been avowedly intended to counteract, if not to crush, naturally look to the Liberal party for a broader and more equitable legislation, by which a religious monopoly shall be terminated, which only works for party interests, and is a cause of increasing jealousy and dispeace.

7. The Church of Scotland has resources within herself more than equal to those of either of the other two Presbyterian bodies; so that, in the opinion of the memorialists, her influence for good in the land, with which they have no desire to interfere, would not be lessened, but might materially be increased were she placed in a position in which the zeal and liberality of her members would be more thoroughly developed. The history of the Free Churches completely dispels the fear that, were the policy of disestablishment carried out, the religious wants of the country would not be abundantly provided for.

8. The difficulties of disestablishment in Scotland are not such as need deter practical politicians from immediately dealing with the question. It resolves itself almost entirely into the question of disendowment, which only involves the placing of one of three religious bodies in the position already occupied, and occupied with thorough efficiency, by the other two; applying the national property now needlessly monopolised by a mere section of the nation to truly national purposes. The Nonconformists disclaim any wish to participate as churches in the spoils of disendowment; and they are prepared to assent to the most liberal arrangements in regard to all vested interests, and to reserve to the Church as disestablished all recent bequests to which, in the judgment of the Legislature, she may be supposed to have an equitable claim. No one who knows anything of Scotland will doubt that such a change could be brought about without the slightest shock to the national life, or any damage to any of those high and sacred interests which all good citizens should be anxious to conserve.

Mr. J. DICK PEDDIE then presented, without reading it, the following address from the Liberation Society:—

The Scottish Council of the Society for the Liberation of Religion from State Patronage and Control desire to unite with other members of the Liberal party in giving your lordship a hearty welcome to Scotland. Most fervently do we hope that your career as a statesman may be long and prosperous, and that your visit to Scotland may be the occasion of a reunion which shall lead the Liberals onward to triumphs not less noble than those which have been achieved in the past. Ever since 1832 the Scottish constituencies have been devoted supporters of Liberal legislation, and by the votes of their representatives, as well as by public opinion distinctly expressed at suitable times, they have given good help to successive Liberal Governments. No section of electors has been more loyal and consistent than that which is represented by the Scottish Council of the Society for the Liberation of Religion from State Patronage and Control, and they have not hitherto insisted on any special recognition of their distinctive principles by the leader of the Liberal party. Some months ago, however, it was agreed to commence a vigorous and sustained agitation, having in view Parliamentary and electoral action of a more decided kind than has yet been followed; and the plan of operations has been stated in a printed address, of which your lordship has been furnished with a copy.

In the opinion of the council, the time has now come when the disestablishment of the Scottish Church should occupy a prominent place in the Liberal programme. This opinion we believe to be held with more or less distinctness by the majority of Liberal electors in many, if not most, of the Scottish constituencies. Admitting that some good Liberals belong to the Established Church, they are the exceptions, and not the rule; whereas the great body of Nonconformists, and many politicians not particularly identified with any Church, are in favour of disestablishment. The claim now advanced may be pleaded on the ground of equity. It is invidious and unjust that any one Church should possess the exclusive benefit of property that belongs to the nation, with rights and privileges that distinguish it from and inflict injury on the rest of the community. The injustice has been aggravated by the recent alteration in the law of patronage. Previous to the year 1874 the temporalities of the Church were in the hands of the laymen, who were understood in some degree to represent the whole community; but now the public property represented by the stipends, the glebes, and manse of the Established Church, had been handed over to an ecclesiastical section, who use it to the disadvantage of other members of the community who choose and support their own spiritual teachers.

The disestablishment of the Church is, moreover, a natural sequence of past Liberal legislation, a guiding principle of which has been the abolition of monopolies. The Established Church is a gigantic monopoly, and the abrogation of its special privileges would be in accordance with precedent in the history of the past

half-century. In 1833 a mild proposal was made to reform the Irish Church, but less than forty years afterwards its total disestablishment and disendowment was carried with extraordinary unanimity and enthusiasm by a united Liberal party. In Scotland, as in Ireland, some grievances may have been mitigated or removed, but till the Church has been totally disestablished and disendowed there can never be any general satisfaction.

This result would be a benefit to all parties, including the Church of Scotland itself. It may be that some members of the Church do not altogether relish the proposed change of position, but for all the purposes of a Church we are satisfied its efficiency would be greatly improved. The State, also, would be freed from a connection which has been a hindrance to legislation and an obstacle to needed reforms. In now raising the question, your memorialists are convinced that they are seeking the best interests of the Liberal party, which always suffers when it adopts a course of hesitancy and reaction, and prospers when its supporters boldly follow up their principles to a right issue. The strength of the party can be restored only by a fearless application to ecclesiastical as well as general questions of those principles of equity which have formerly borne it on to victory. In the words of the council's printed address, "What policy is more of the essence of Liberalism, which is distinctly the foe of monopoly and class legislation, than the repeal of ecclesiastical privilege, the abolition of religious exactions, the emancipation of conscience, and the removal of the last vestige of intolerance from the statute-book?" It was in conflicts like these that the Liberalism of the past won its noblest triumphs; and its most recent splendours of history belong to the achievement of religious equality in a sister kingdom.

In submitting the address Mr. Peddie said that the Voluntaries of Scotland, the Dissenters of Scotland, had always been in the forefront of the Liberals of that country, and had taken a part, not less prominent and important than that of any others, in every one of the great Liberal measures in the recent history of their country. But they had hitherto forbore to press their particular question on the party at large, and had contented themselves with maintaining their principles by argument and persuasion. They thought, however, that the time had come when they might fairly and reasonably claim no longer to be obliged to make this concession. Through the growth of opinion and the legislation of 1874 the number of men in this country supporting disestablishment had vastly increased. His lordship rightly characterised that legislation as a step towards disestablishment. (Applause.) Had it only been a step towards disestablishment they should never have objected to it; but they regarded it as an attempt to strengthen the Established Church by assimilating as much as possible its legal rights to the liberties of the non-established churches. They objected, also, to this, that the right of presentation to churches which had hitherto been possessed by individuals to a certain extent representing the public was taken from them, and conferred upon communicants and adherents; thus making those who were members of a sect, who were beneficiaries of the State, to be entrusted with the disposal of its property. Now, they believed at that moment that they formed the very large majority, in almost every constituency of Scotland, of the Liberal electors—(applause)—and, further, that no permanent, no true and solid union of the Liberals of Scotland could ever be expected till that question was out of the way. Knowing that, they thought the time had come when they should no longer consent that the question should be kept in abeyance, but should have on the part of the Liberal leaders a practical recognition. He expressed the satisfaction with which they read or heard the references made by his lordship on the preceding night to that question. He would not seek to put any construction upon them, for he might perhaps infer from them what his lordship would not readily admit. (Applause.) They were reluctant to do anything to mar the union of the Liberal party, and would readily make all reasonable concessions, but they thought the time was past when they should be the only section of the party asked to make great sacrifices for the sake of union; and they could not with any justice be charged with want of true allegiance to the Liberal party when they claimed that in every election where they knew that men holding their principles formed a majority of the Liberal constituency they should, unless they saw plainly that the consequence would be to throw seats into the hands of the Conservatives, require that the representative there chosen should be one not only holding their principles, but holding them firmly, and ready to give practical effect to them. (Applause.)

Lord HARTINGTON, who on rising was received with loud cheers, said: Gentlemen, I beg to thank you for the courteous expressions towards myself which are contained in both the addresses, and which have also found expression in the short remarks of Mr. McClure and Mr. Dick Peddie. I thank you also, and still more warmly, for the expressions which you have made use of, of loyalty to the Liberal party; and I thank you again for the willingness which you have expressed not to seek to draw from me upon this occasion, in the words of the address, "any public utterance which in my position I might feel to be untimely or embarrassing." (Hear, hear.) Now, gentlemen, even if I were personally prepared to make a statement of my views upon this important question, I should not feel that I was doing my duty in making such a statement. The Liberal party, I need hardly remind you, is not a party which is led or governed by any one man. ("Hear, hear," and cheers.) However responsible I may feel my position to be,

still it is a responsibility which I am thankful to say is shared with me by others; and I feel that I should be wanting very much in my duty to those who share responsibility with me, if, without the opportunity of full and careful consultation with them, I was to make use of any expressions which might be supposed, in any degree, to pledge the party with which I am connected. (Cheers.) Gentlemen, in the remarks which have been made reference has been made to what fell from me last night at Edinburgh. I need hardly say that these observations represent solely my own personal opinions upon the question, and that no one else is responsible for them. But, at the same time, I also need hardly say that these observations were not made without giving to the subject the best consideration that I was able at the time. (Cheers.) These expressions represent, as well as I am able, the present state of my views upon this question, and I hope you will excuse me if I say that I do not think it would be prudent upon my part if I were to enter into further discussion of the matter at this time. I could hardly touch upon the subject at all, in reply to the full statements which are contained in these addresses, without going into it very fully and very minutely. I feel extremely indebted to these associations for the moderate although firm terms in which they have expressed their views; but any attempt on my part to enter into a detailed reply to the statements they have put forward would lead me into a very wide discussion, and one on which at present I am not prepared to enter. Nevertheless, I hope you will allow me to express the satisfaction I have had in meetings so large and influential deputations. Whatever may be the state of public opinion in Scotland or in England on this all-important question, I think no one can suppose for a moment that it is amiss that I on this occasion should take every means in my power—as I have endeavoured to do—to learn what is the prevailing opinion in Scotland on this great subject. And I do not know I could have had any better opportunity than in meeting with these deputations. (Cheers.) I beg to thank you again for the courteous manner in which you have received me, and for the kind expressions, the wise and temperate expressions contained in the addresses which have been presented. I can only assure you, in conclusion, that on my return to England, when I have again the opportunity of entering into consultation with those with whom I have the honour and privilege to act, it will certainly be my duty to lay before them as fully and completely as I can the views which appear to me to be held, not only by the Liberal party generally, but by your associations in particular on this subject. (Loud cheers.)

Mr. JAMES WHITE, of Overtoun, in moving a vote of thanks to his lordship for the kindly, frank, and statesmanlike way in which he had met the question before them, expressed his confidence that, through his lordship's instrumentality, and by the united action of the Liberal party throughout Scotland, they would be able to present a front of strength and of vigour such as the Liberal party has never had before, and so to control the elections of that country as to strengthen his hands. (Cheers.)

Mr. JAMES ESSELMONT, as representing the Aberdeen branch of the association, said he had very great pleasure in seconding the expression of thanks. There were, he said, a number of gentlemen of advanced opinions belonging to the Established Church of Scotland who were quite prepared to accord to them in their Nonconformist and Voluntary connection all that they asked of religious equality throughout Scotland. (Cheers.) He hoped that the discussions which had taken place, and the attention which his lordship had given to this important question, would be the means of adding many to their ranks; and he was sure that many in the Church itself would ultimately concede the claim of religious equality. (Cheers.)

The meeting separated with three cheers for Lord Hartington.

The London correspondent of the *Leeds Mercury* says:—"A considerable impetus, it is admitted, has been given to the question of disestablishment by the incidental remarks on it by the Marquis of Hartington. Though not ripe, the subject is held to be on the high road to that distinction, and the friends of free religious opinion are confidently looking forward to the time when discussion will give place to action. Opinion is more and more ripening into the belief that before many more years are passed Scotland will be selected as an experiment of the real test of feeling. Were the issue thoroughly raised to-morrow, I believe Mr. Gladstone would have no hesitation in partially, at all events, disestablishing the Scotch Church. In one of his memorable speeches he drew a striking picture of the state of things existing in the Highlands. There, as he pointed out, it is no uncommon thing for a congregation to consist of only four or five persons, whilst the neighbouring Free Churches are crowded. The deduction drawn from his then expressed declaration is, that he is quite prepared to draw a distinction between the Highlands and the Lowlands."

THE PRESS AND LORD HARTINGTON'S SPEECH.

Last week we quoted the remarks of the *Times* on the Edinburgh speech. Next day (Thursday), in another article, the *Times* returned to the subject. The Liberal leaders, it is said, are uneasy, and in want of a cry and a cause. They will, however,

undertake the most difficult task they could well have accepted if they are prepared to follow Lord Hartington's hint at Edinburgh. The reserve and precautions with which he accompanied his declarations on that occasion will be of no avail to disguise the real purport of his observations. The prospect which has now been definitely opened to the Liberal party is one in which the settlement of the problems which have been raised respecting Church and State occupies a foremost place. The public and the Church alike are conscious of the need of a more free organisation than the established ecclesiastical communities among us at present possess; but they are not prepared for any definite scheme of the changes which seem necessary. Lord Hartington's speech, however, amounts in this respect to something like a confession of complete incapacity. He will accept no responsibility whatever in the matter. He will neither stimulate agitation nor repress it. He has no policy, or scheme, or recommendation to propose. He places himself, in fact, entirely at the mercy of the Scotch Liberals; and if they will be good enough to suggest a method of managing their own ecclesiastical affairs, he will support them, without troubling himself what may be the consequences to the rest of the country. He has fairly thrown the question open for his followers to decide as they may think fit, and he has placed himself in the not very dignified position assumed by Lord Derby last year, when he informed a deputation that he and his colleagues were simply looking to the constituencies for their "instructions." The *Times* has no particular dread of the ecclesiastical policy which Lord Hartington has set on foot, but it cannot approve the manner in which he and his supporters have approached it. As he said at Edinburgh, it is one of the most difficult and momentous questions which could well occupy the mind of a statesman, and if he touched it at all he was bound to accept full responsibility for his suggestions. Henceforth, however, not merely in Scotland, but in England, the question must become a prominent, if not the most prominent, topic in our domestic politics; and little less than a social convulsion is set in motion. It is idle for Lord Hartington to say that he will not stimulate agitation on the subject. His few words have had this effect irretrievably.

The *Daily News* says nothing could be more cautious and measured than Lord Hartington's references to the ecclesiastical affairs of Scotland, and it is only in accordance with the policy which settled the Irish Church question seven years ago that he should assure Scotch Liberals that when they had made up their minds on the subject English Liberals would cordially join them in bringing it up for settlement. If this question has assumed a new prominence of late years, it is entirely due to the present Government. The Patronage Act was introduced and passed, not to do justice to those who had successfully protested against the system it abolished, but to perpetuate inequality, and it has consequently drawn new attention to the question. The matter is, however, entirely one for the Scottish people themselves. There is far less connection between the Established Church on his side the border and that on the other side.

The *Daily Telegraph* thinks it may be doubted whether the cry of "Free Land" and "Free Church" would not disintegrate rather than consolidate the Liberals. These meetings and speeches, however, together with the political demonstration in Scotland, are chiefly to be noted as indicating a revival of party politics in a more vigorous shape than they have presented during the past three years; but, after all, the question of questions is not how the Empire shall be improved, but how it shall be preserved, and handed down to future Liberals and Conservatives unimpaired and free from the stain of humiliation.

The *Pall Mall Gazette* quotes the correction of the impressions of the *Times* contained in the *Scotsman* (and given below), and maliciously says that the vagaries of that paper are not at all a surprise to those who are familiar with its "bold flirtations with Radicalism." But, having indulged in this fling at the *Times*, the *Pall Mall* does not quite see reason to admit that Lord Hartington's words have been unjustifiably construed. Our contemporary does not believe that the Liberals as a party are ready to accept the dictum that another Act of disestablishment, following upon that of Ireland, will in no way affect the position of the Church of England.

Lord Hartington himself admits that the "fate of one Establishment cannot but exercise some influence upon the fate of another"; and he would do well not to underrate the force and the effects of that conviction among the moderate members of his party. He will find among them no such readiness to dissociate the question of Disestablishment in the two countries as he appears to count upon; and the attempt to unite the English Liberal party on the basis of an agreement to support a Scotch Liberal caucus in disestablishing their own Church would end in disastrous failure. We are not inclined to believe that the opportunity for trying the experiment is the least likely to arise; convinced as we are that a majority of Scotch Liberals are as strongly opposed to disestablishment as are the majority of English Liberals to the programme of the Liberation Society in this country, and that those who judge of the general feeling in Scotland from the views of a few large towns will some day find themselves deceived in their calculations. But, whether this be so or not, it appears to us a very grave error in a leader of the English Liberals to suppose that his party will consent to treat the question of disestablishment in Scotland as one upon which they have nothing to do but to register and give effect to the decision, whatever it may be, of

the Scotch Liberals. To put this issue before them as a party would have nearly the same effect as making English disestablishment a party question. That is to say, it would drive English Liberals and English Liberal constituencies by wholesale into the ranks of the Conservatives.

The fact that Lord Hartington at Glasgow spoke of what he said on the subject at Edinburgh as "representing merely his personal opinion" is sufficient, in the eyes of the *Pall Mall*, to show that he doubts the wisdom of his "venture." The incident ceases therefore to possess any importance, except as illustrating the unfortunate tendencies of Liberalism in the present day. Here is Lord Hartington, "a moderate Liberal if ever there was one," says the *Pall Mall*, "in pursuit of an impossible 'unity,' on the point of committing himself to a line of action which would be fatal to the prospects for years to come of the shattered party which he was chosen to organise."

The *Saturday Review* says that "disestablishment seems a very tiny measure when it is only the Scotch Church that is threatened with it; and it may appear comparatively safe to suggest it to a Scotch audience as an admissible subject of party action. In a Scotch parish there are always two, and often three, churches and manse occupied by rival ministers, all belonging to the same social class, all exerting the same kind of influence, and all holding, so far as outsiders can judge, the same theological opinions. That one of the three communities should be called the Established Church may easily be represented as a mere historical curiosity. How far it is the part of a prudent and responsible statesman spontaneously to invite what is called discussion on a question opening such large and far-reaching issues, and containing such formidable elements of social strife, is quite another matter."

By its Patronage Bill the Government has already shaken the foundations of the Scotch Establishment; and it is obvious that the Scotch Church remains established, so far as the Government is concerned, more because it is not thought worth the trouble of disestablishing it than for any other reason. Lord Hartington himself does not approve of attempts to disestablish the English Church; and even in Scotland he very much doubts whether the question which he treats with so light a heart is ripe for solution. He only says that, if the Scotch wish to disestablish their Church, he has no objection, and will not be deterred from helping them by a fear lest the precedent should weaken the position of the Church which he wishes should remain established.

The *Spectator* thinks that Lord Hartington's speeches in Scotland will increase the respect of the Liberal party for his judgment and its confidence in his strength of purpose. What Lord Hartington committed himself to was (the *Spectator* says) in our estimation both sound and wise. We have always maintained that Establishments are matters of expediency, not of principle. While they, on the whole, promote the influence of true religion in the country in which they exist, they ought to be supported. So soon as they become a cause of more ill-feeling and jealousy than of wise and charitable energy, so soon as they appear to foster the sense of privilege and to increase the inertness of members of the Establishment, more than they enlarge the range and elevate the nature of religious influences brought to bear upon the poor, they had better cease. Whatever may be the importance—and we believe it to be very great—of supporting the English Established Church, it is quite certain that the Scotch Establishment now stands on totally different grounds, and ought to be judged on totally different principles. If it should fall, it will be the one-sided craft of the Conservative measure abolishing patronage, without fairly consulting the interests of the Churches which had always resisted patronage and had gone out from the Establishment on that ground, which struck the first blow.

Lord Hartington's speech at Edinburgh, forecasting the future policy of the Liberal party, was (says the *Church Herald*) a very important pronouncement. It is evident that the party is prepared to adopt the principle of disestablishment first in Scotland and then in England, as soon as it may be regarded as practicable. It is significant that he characterised the Public Worship Regulation Act in unfavourable terms, and recognised its importance as an element in the formation of a party within the Church not unwilling to coalesce with the Liberation Society outside. Such is the end of Dr. Tait's far-seeing policy—a judgment stigmatised by one of the judges as an outrage upon law and justice, facilities for litigation which parishioners refuse to avail themselves of, and the spreading of a spirit of discontent which threatens the stability of that tenderest object of his affections the Establishment, its revenues, its rank, and its Erastianism.

The *Leeds Mercury* thinks that the *Times* has misread the ecclesiastical portion of Lord Hartington's speech. The misunderstanding might have been allowed to pass unnoticed but for the fact that the interpretation put upon the speech by the *Times* seems to have been accepted by the *Nonconformist*, and may thus seriously mislead those whose interest in disestablishment is most real and earnest. Yet if Lord Hartington has not placed the question of disestablishment in the domain of practical politics, his utterances both on Wednesday and on the previous day will, believes the *Mercury*, be received with deep and genuine satisfaction by the vast majority of the Liberal party. So far as Scotland is concerned, he already sees his way to the acceptance of perfect religious equality, and he

promises those Scotch Liberals who are now struggling for the removal of the Establishment the sympathy and support of their fellow-Liberals in England whenever they can show that Scotch opinion is fully formed upon the question. Yet, although this practically pledges the party of which Lord Hartington is the leader to take up the cause of disestablishment in Scotland whenever it may again be in power, the noble marquis, with characteristic fairness, deprecates the idea that even among Scotch constituencies this particular question ought to be made a test of a candidate's fitness to represent Liberal electors. Like every other statesman and leader in the ranks of our party, he urges that unity on the practical question of the hour, whatever it may be, ought to be combined with the largest possible degree of freedom on all other questions.

Lord Hartington's practical conclusion as applied to the Scotch Churches is (says the *Birmingham Daily Post*) this:—"That while he would not agitate for disestablishment in Scotland, or counsel agitation for it, he would by no means refuse to help it forward if the Scotch Liberals unite in desiring it. To adapt a familiar illustration, he says, in effect—'Pray don't pump on the Scotch Establishment, I really would much rather you did not; but if you are resolved upon it, please reserve a place for me at the pump handle.' With this conclusion the advocates of disestablishment in Scotland profess themselves entirely satisfied; and at the same time they declare their intention never to rest until they have accomplished their object. In this purpose, when the time comes, they clearly expect the assistance of Lord Hartington, as the Parliamentary leader of the Liberal party; and Lord Hartington must be taken to have given them a promise that they shall have it. Disestablishment, however, is a policy that cannot be restricted to one part of the empire when it is once set going. In Ireland it has been effected, and we are bound to say that the Irish Church seems to have gained in vigour by the process. It is now the turn of Scotland to agitate for a repetition in her own case of the measure effected in Ireland. But when Scotland is done with, what of England? Here Lord Hartington is equally frank. He obviously regards disestablishment in Scotland as a possible, and even a probable event; but he does not regard disestablishment in England as being, at present, within the region of practical politics. His opinion is that the wisest course is not so much to put aside, as to hold in suspense, the ecclesiastical question which deeply interests a large section of English Liberals, but which does not yet command the assent of the whole party so as to justify placing it in the first rank of reforms to be undertaken without delay.

The *Manchester Examiner* says that "the one question which does really stir the hearts of the greatest number of Liberals, and which in one way or another does really stir the hearts of the whole people—the question of readjusting the relations of the Church to the nation—frightens the leaders of the party by its magnitude, as well as by the political risks which must be encountered on the road to success. An agitation which would soon embrace the whole land, which would draw into it the sympathies, friendly or hostile, of the whole people, and which, if once seriously begun, could hardly fail to end in the achievement of a change which is absolutely necessary to the Liberal development of the nation—an agitation of this kind we say could be commenced to-morrow if our leaders were willing to make the venture. They might have to postpone their hopes of a speedy return to power—though any hopes of this sort that may be described at present do not seem to be immediately realisable—and they might have to bring matters to an issue with the weaker section of the party; but they would at all events respond to the loudest cry of the times; they would at least put their hands to a work which will have to be accomplished, if not by this generation then by the next; they would at least assail, and ultimately destroy, one of those natural strongholds of Conservatism in this country which arrests the progress of our principles, and makes religion itself an ally of political corruption. Lord Hartington referred to this question in his speech at Edinburgh, but the inference to be drawn from what he said is that, so far as the English Establishment is concerned, he would prefer to leave it alone. We are glad to see that in the judgment of the *Times* Lord Hartington has started the disestablishment question as a subject of discussion with a view to measures in Parliament. Our own inferences are not quite so hopeful, but we gladly waive them in favour of the more sanguine expectations which seemed to have been awakened."

The *Newcastle Daily Chronicle* observes that forty years ago the late Sir Robert Peel thus summarised the results of the political mission to Scotland he then accomplished:—"Three thousand five hundred men met me at Glasgow—we reconciled, we forgot our bygone differences, but, animated by one spirit, we determined to unite in defence of the national establishments and the British Constitution." The "national establishments" which Peel was so anxious to defend are fewer to-day, and on Wednesday the Marquis of Hartington, speaking in Glasgow, virtually admitted that the moment Scotchmen are sufficiently agreed, the fate that a few years ago overtook the Irish Church must overtake the Scottish Establishment. The question is confessedly only a matter of time, and these are days in which events ripen quickly. Doubtless the Conservatives meant the abolition of patronage to strengthen the Church of Scotland; but, coming

half-a-century too late, the measure is only a step towards disestablishment. The more clearly this is seen by the Liberal party, the greater will be its influence in Scotland. By its anti-patronage policy the present Government supposed a deadly blow had been struck at Scottish voluntarism; but those who thought so are simply living in a fool's paradise. It is not merely a matter of injustice that Scottish Nonconformists seek the overthrow of the "National" Church; the question is one of principle. North of the Tweed the relations of the Church to the State have agitated Scotland for centuries. In some quarters it may be supposed this was a very profitable exercise of a nation's powers; but be that as it may, the conviction is now pretty general that except under conditions never likely to be realised, the connection between Church and State cannot too soon be abandoned. The Marquis of Hartington is not in the habit of making either rash or extravagant promises, but he said enough to show that when the time for dealing with this subject arrives, he will know his duty.

We take it (says the *Norfolk News*) to be a true and authorised statement that the Liberal party is ready to take up the disestablishment question, and that henceforth it ranks foremost amongst the party topics of the day. It may now be expected, as the *Times* anticipates, to ripen rapidly. It has passed through the winter and the worst weeks of the spring. It approaches "the glorious summer." Numbers will flock to its banner, now that the heir to the House of Devonshire has declared that the question is coming on. Lord Hartington stated forcibly enough the recent events which have hurried this question to the front. He alluded to the Public Worship Act, and to the state of things within the Church; also to the Scotch Patronage Act, and to the attitude of the clergy on the burials question. These are all disturbing forces: they do the work of agitation. His lordship might have added other reasons which drive the public mind in this direction. The school board difficulties and the obstructions thrown in the way of national education by the Established Church have tended to intensify the demand for disestablishment, and the continued resistance of the clergy to all Liberal legislation compels the great party of the people to regard them as the enemies of liberty and progress. In addition to these, the internal discord which threatens the Church with disruption, and the cry from within for liberation, give force to the swelling current. The clergy, it is seen, cannot be free to govern themselves in Church life and action, until they are released from the bondage which makes them the retained servants and dependents of the State. Of all the questions before us, actual and possible, there is not one which compares in importance and difficulty with that of Church and State. The agitation is about to enter upon its last and most trying stage. It will be a tremendous struggle; but as all the signs of the times point to the separation of things spiritual from things secular, mighty as the mountain is, it will be removed in due time, and the road cleared for the army of progress. Lord Hartington's speech, though some may regard it as a straw, shows which way the stream is going.

The *Edinburgh Daily Review*, which is the leading organ of Free Church opinion in Scotland, says that Lord Hartington's speech has removed at once and for ever the one barrier to the reconstruction of the Liberal party in this country. Disestablishment in Scotland has been removed from the region of speculation, and will become a practical question of party politics as soon as Scottish Liberals are prepared to say the word. We cannot suppose that this signal will be long delayed, for there is little doubt that both the formation and declaration of opinion will be encouraged by the frank and manly explanations made by Lord Hartington. The English stumbling-block to the progress of the Scottish movement will no longer be allowed to stand in the way. As religious equality in Ireland was long denied because of the possible reflex influence of disestablishment in that country upon the sister Church in England, so there can be no doubt, odd as it may seem, that there has been a strong tendency among sections of the English Liberals to support Presbyterianism in Scotland as a buttress of Established Prelacy south of the Tweed. The declared wish of powerful representative Church bodies in Scotland has been put aside, lest the disendowment of the moderately-paid ministers of the Kirk of Scotland might lead people to inquire too curiously into the condition of the Established Church in England, which is teeming with abuses of which, it must be confessed, nothing or little is known in the Established Church here. But this consideration, so far as the Liberal party is concerned, Lord Hartington is now willing to put aside. He will consider the Church and State question, so far as it regards Scotland, on its own merits, and will even, we gather, be prepared to deal with it if the people of Scotland should thus declare. In other words, if the people of Scotland desire disestablishment, they will not be refused by the Marquis of Hartington and those with whom he acts in Parliament. This is an undoubted concession coming from the responsible chief of the Liberal party, and it will give an impetus to the movement in Scotland, such as it has not before received.

The *Scotsman* has had two articles referring to Lord Hartington's remarks on ecclesiastical questions. In the first our contemporary says his lordship made it clear beyond the possibility of doubt that he is perfectly sound upon the principle of religious equality—more sound than some of those

headstrong disestablishers who, while seeking to disendow the existing Establishment, wish to re-establish, although not, it may be, to re-endow, something else of their own, under the name of a Parliamentary ratification of what they call "Scriptural Presbyterianism." He sees clearly that the "friends of the Church" in England, by their sins against the principle of equality in their illusory Burials Bills and Public Worship Regulation Act, and in Scotland by the grasping policy of their Patronage Abolition Act and hostile attitude to liberalising proposals generally, are simply challenging Liberalism to that final act of reforming severity by which, in every similar case, abuses must be ended that refuse to be mended. The great difficulty of carrying this out practically in England is, however, no reason, in his view, why it should not be done in Scotland when Scotland is ripe for it; and Lord Hartington made a declaration of very great significance in undertaking that English Liberals would not be found allowing their own difficulties to complicate the consideration of the case presented by united Scotch Liberalism. In a second article the *Scotsman* labours to show that the conclusions drawn by the *Times* are totally unwarranted by Lord Hartington's remarks, which were sufficiently well guarded:—

His lordship did not incite to agitation; he only recognised the agitation that does exist. He declared that his opinion, based upon the information he had been able to acquire, was, that the question was not ripe for solution. He did not pledge himself or the Liberal party to disestablishment—he only said that when Scotch Liberals had settled the question among themselves, English Liberals would deal with it as affecting the Establishment in Scotland, upon its own merits, without complicating it with any other consideration. His words are explicit enough: "All that I can say is that when, if ever, Scotch opinion, or even Scotch Liberal opinion, is fully formed upon this subject, I think I may say on behalf of the Liberal party as a whole it will be prepared to deal with this question upon its merits and without reference to any other consideration." The next day, speaking at Glasgow, his lordship was at pains to point out that what he had said could only bind himself. That is to say, having a pretty close knowledge of the Liberal party in England, he had thought he might say "on behalf" of that party that it would treat the question of disestablishment in Scotland, when Scotch opinion had matured upon it, as a question standing by itself. Having regard to all this, taking into account the cause of Lord Hartington's visit to this country, the prominence which the disestablishment question has attained in Scotland, and the words which his lordship actually used in speaking of it, much ingenuity would seem to be required to make out of his speeches a declaration in favour of disestablishment being made a party cry. That, however, is what the *Times* has endeavoured to do, and it is necessary to point out that the assumption in two out of three of its articles is wholly unjustifiable. There is abundance of work for the Liberal party indicated in the course of the speeches, without reference to disestablishment; and it will be to this work that Liberals will give their first attention.

The *Scotsman* perhaps assumes too much; at least, if the spirit of the addresses of the disestablishment societies is any criterion.

The feature of Lord Hartington's addresses which will attract most attention and excite the keenest discussion is (says the *Aberdeen Herald*) the passage of his Edinburgh speech in which he spoke of the disestablishment of the Scotch Church as a probable task for the Liberal party at no distant date. He is not prepared to face the disestablishment of the Church of England, but the state of matters in Scotland is such, he says, as is likely to make action of some sort necessary. Lord Hartington's view of the Patronage Abolition Act and its operation, it will be seen, is the same as that of Mr. Gladstone, and the disposition to look on disestablishment as the most likely way out of the existing difficulty is also understood to be shared by the late Liberal Premier. Since the question was raised—by the Conservative Government, as Lord Hartington points out—Liberal opinion has been decidedly moving in the direction indicated. No Parliamentary election now takes place without the candidate having to face the question, and while a large portion of the Liberal members are pronounced advocates of a disestablishment policy, there is not a single one, with the exception perhaps of Sir Robert Anstruther—whose seat, it is understood, is about as good as lost to him on account of his attitude on this subject—who has not declared his readiness to vote for disestablishment when the leaders of the party propose it. Lord Hartington's remarks will give a decided fillip to the movement, and not improbably make it impossible for any Liberal to obtain a seat henceforth without giving a pretty distinct pledge to vote for the reform at once. This may improve the chances of Conservative candidates for a time; but if so, it will only be for a short time.

LORD HARTINGTON AND MR. BRIGHT ON CHURCH QUESTIONS.

In our last number we were able only to give the deductions of the *Times* from the Marquis of Hartington's remarks at Edinburgh on disestablishment. As different conclusions have been drawn from his lordship's observations on the subject, and as from their intrinsic importance they ought to be put on record, we quote them in full:—

The Conservative party since it has been in power have not shrunk from raising one of the most difficult of these questions—the relations of the Church and State. (Cheers.) I need not detain you by speaking of the miserable attempt and the failure of the Conservative party to parry the attack which has been made

by English Liberals upon that most odious privilege claimed by the clergy of the Established Church of England in respect of the burial-grounds. (Cheers.) Speaking here in a country where this question has so long been satisfactorily settled—(Hear, hear)—it may seem to you a marvel and a mystery that this matter has not been settled. I do not intend to take up your time in answering that point, but we come to a legislative performance of the Conservative party which raises still more different and perilous questions. The Public Worship Act, passed with the assistance of the Conservative Government, involved the relations between the State and the Church. That circumscribed, no doubt greatly in accordance with the wishes and desires of the vast majority of the people of England—but yet it did circumscribe—the liberty of the Established Church with regard to their practice in religious worship, and thereby it did something to take away, in the opinion of many, one of the greatest advantages and merits of the Established Church of England, viz., its wide and comprehensive character. But not content with dealing with matters relating to the Establishment of England, the Conservative party have thought it necessary to deal with questions relating to the Scottish Church. (Applause.) I say the Act for the abolition of patronage, for which no doubt a great deal is to be said, for which many of my friends here voted. Still I say that Act was a step, perhaps not a very long step, but still a step in the direction of disestablishment. (Prolonged cheering.) I voted for the amendment of my friend Mr. Baxter, because I thought that a great question. English Liberals thought that it was not necessary to deal with so important and delicate a matter until further inquiry had been made in regard to the strength and position of the various churches in Scotland. (Hear, hear.) But that Act was passed, I acknowledge, with the assistance of the Liberals; but I say it was a step towards disestablishment, because it weakened the connection of the Church, it weakened the tie which had bound the Church to the State and the public, as represented by the patronage. Now I am not to say a word as to the question of disestablishment in England. That question, in my opinion, is not one of the practical politics of the day. (Hear, hear.) It is one of such vast magnitude that, in my opinion, many far more able and far bolder than myself will be at the head of the Liberal party of the House of Commons, and will turn away from the tremendous difficulties that are raised by that Act. And, as far as I am able to gather the opinion—the prevailing opinion of this country, I doubt very much whether there is a numerous body who are disposed to view that question as ripe for solution. (Hear, hear.) I do not profess to be fully conversant with all the questions that are raised between the different Churches in Scotland, but what strikes a stranger in the matter is this—that where there is so much real agreement and co-operation, where there is so little real rivalry, where the exertions of one Church have long been rivalled or surpassed by the sacrifices that have been made by the other—it strikes a stranger as strange that in this state of things some way cannot be found which shall remedy that sense of injustice, I believe that growing sense of injustice, which is felt by members of the free and Dissenting clergy. (Loud cheers.) Scotch public opinion has never been unequivocally expressed upon this question. It has not, as far as I am aware, been made a test question in elections. I expressed a personal hope that, for reasons which I indicated to you, you will have as few test questions as possible added, so that you will not find it necessary to make this one of them. (Cheers.) All I can say is that whenever Scotch opinion, or even Scotch Liberal opinion, is fully formed on this subject, I think I may venture to say on behalf of the Liberal party as a whole, that they will be prepared to deal with the question on its merits, and without reference to any other consideration. (Cheers.) No doubt, gentlemen, the fate of one Establishment cannot but exercise some influence on the fate of others. In the case of the Irish Church, our opponents contended that the fate of the Church of England was inseparably connected with that of the Church of Ireland. We endeavoured to dissociate the two as far as possible. The endeavour was a wise one, but, as far as I am concerned, I will be no party to stimulate agitation in this country on the subject, nor on the other hand will I be any party to attempt to repress discussion. I claim for the Liberal party that it is not the party that has brought division among the Scotch Presbyterian Churches. I claim for the Liberal party that its sympathies are with all Presbyterians, and that when the time comes that Scotch opinion shall be fully formed on the subject, the Liberal party in England will do its best to give effect to that opinion without undue consideration being given to any other circumstances connected with the case. (Cheers.)

The Right Hon. John Bright presided at an overflowing meeting held in the Town Hall, Rochdale, for the purpose of hearing an address on Liberal organisation and the land laws from Mr. Joseph Chamberlain, M.P. Mr. Bright, who was received with enthusiastic cheers, spoke at some length before he introduced the lecturer. He said that the party called Conservative wished to conserve a good deal that the Liberals thought it necessary to destroy. They appeared always to be acting for a class. If they came to legislate on any matter connected with religion, its object was always to aggrandise the State-Church. (Hear, hear.) The great Nonconformist bodies, including one-half the population of England and Wales, were never recognised at all in their legislation, except to be insulted and injured. (Cheers.) If they were dealing with the question of what was called national education, they endeavoured by all the means in their power to give the control of the public education to the ministers and active associations connected with the Established Church. (Hear, hear.) If there be legislation in connection with the land, they were always endeavouring to continue as strict a monopoly as possible in the soil of the United Kingdom; and they always were, and had been recently, especially busy in transferring as far as possible taxes which had hitherto been paid by property and by land to the general public in the shape of those taxes which pressed

heavily upon and were paid largely by the great body of the working-classes. (Hear, hear.) But the Liberal party legislated always for the whole people and for the general good. Mr. Bright went on to state facts in illustration of the enormous power of the landed interest, which was exercised so effectually in the country that the great mass of country members were Tories. The right hon. gentleman then went on to speak of the Church:—

I suppose there are in England and Wales nearly, perhaps not quite, 20,000 clergymen of the Established Church. I reckon that from the bi-shops who live in palaces to the curates, many of whom live on bare pittance and in bare lodgings, these 20,000, more or less, are themselves portions of this great institution of privilege and monopoly, which ought to be an institution solely for the advantage and for the promotion of the Christian religion, but is to a large extent for the advantage and promotion of one great political party. (Cheers.) Three or four years ago a clergyman in the South of England wrote to me and said that he thought I was a little too hard upon them, that they were not so exclusively Conservative as I thought they were; that he was a Liberal and he knew a good many other Liberal clergymen. Well, it would be a deplorable case and it would be a dismal institution—(laughter)—if there were not to be found a few men whose intellects and whose hearts rose above the unfortunate circumstances in this respect in which they stand. ("Hear," and cheers.) But let us take our own parish. I have a fair memory of a great many things that have happened in it and of people who have lived in it for half-a-century, and yet on ransacking my memory I have not been able to remember more than one single minister of the Church of England, one clergyman of the Established Church, in this great parish of ten or twelve miles square, with 120,000 population—I say I have not been able to remember more, I think, than one clergyman—who has ever publicly been known to act with or to sympathise with the Liberal party in this district. (Hear.) I am not sure whether our much-esteemed friend Mr. William Molesworth—(cheers)—is not the only clergyman of the Church of England who has shown a real, constant, wide sympathy with the population of this neighbourhood in its political aspirations. The other day I saw a report of a charge, I think it is called—(laughter)—a speech, an address, of a brand new bishop—the Bishop of Truro in Cornwall. He was telling them what they ought to do; that is, his friends, the clergy, and the devout and sincere members of the laity of Cornwall, and the main thing, it appeared, it was necessary for them to do, was to complete their organisation, to stir it up in every possible way to contend with, and, if possible, to suppress Dissent in the county. (Shame.) Why, Cornwall is the most religious county in England; Cornwall is one of the great trophies left by John Wesley and George Whitefield—(loud cheers)—and yet this new-made bishop, in the year 1877, when he knows that half the population in England and Wales have no connection whatsoever with his Church, is arguing that the great thing that they should contend with, that which they have—it means this, if the word was not used—to supplant, is the organisation and the position which Nonconformist bodies have attained in that county. I think that is very shocking, and it proves beyond all question what a tendency there is in an Established Church to fight for the Church rather than for Christianity; to fight for the supremacy of its own organisation, rather than to look with favour and with gladness upon Nonconformist and free organisations, which have been of such incalculable blessing to the county in which the Bishop of Truro lives.

The speaker went on to show how the professions united themselves with the Conservative party—such as the military and legal professions. Then those who monopolised the sale of intoxicating liquors were on the same side. But there were millions of persons who had no interest in either of these monopolies, or in any evil or grievance, but only in just government. On the side of the Liberals there were grand principles which made their party strong—a constant growth of population, a great expansion of trade, the lessons of time and experience—and these gave them strength and enabled them to win great and constant victories, even against the mighty powers which had been opposed to them.

THE DUKE OF ARGYLL AND THE MARQUIS OF HARTINGTON.

The following letter appeared in the *Times* of yesterday:—

"To the Editor of the *Times*."

"Sir,—In his late speeches at Edinburgh and Glasgow Lord Hartington has gone over a great extent of ground with a tact, ability, and moderation which can be no matter of surprise to his former colleagues.

"I am very sorry that a sense of personal duty compels me to express at once my dissent from one passage of his speech at Edinburgh.

"Lord Hartington referred in an adverse sense to two measures passed by Her Majesty's present Government—namely, the Public Worship Regulation Act as affecting the Established Church of England, and the Abolition of Patronage Act as affecting the Established Church of Scotland.

"Scientific men tell us that there are certain states of atmosphere in which the slightest movement may induce an electric discharge, and that under these conditions it is wisest to be quite still. The same thing holds true of the political atmosphere. When Disestablishment is in the air it may be wise for Established Churches not to move at all, because any change, however just, or however expedient in itself, must exasperate religious passions or rouse the jealousy of sects."

"If this be the real objection to the two measures referred to, I have nothing to say. But the objections indicated go farther. They seem to give reasons and not merely to indicate causes. The

Public Worship Regulation Act, it is said, limited freedom; the Abolition of Patronage Act impaired the connection between Church and State.

"Now, as regards the English bill I took no part and have no responsibility. But my sympathies were and are in favour of it. I believe it was supported by the great bulk of the Liberal party. I understand its principle to have been not to restrict the liberties of the English Church, but to render more workable the laws which define and support those liberties. 'Liberty within the bounds of law' is the only liberty which anybody, whether secular or ecclesiastical, ought to enjoy, and it is the only kind of liberty which Englishmen have been accustomed to assert or value. Liberty outside these bounds is not liberty, but licence.

"As regards the Scotch measure I have a deep personal responsibility. In my place in Parliament, and at a critical moment in your columns, I gave it my strenuous support. That it would excite jealousy I knew. That this effect is in itself an evil I am well aware. But the question was whether the measure was just in itself and called for under the actual conditions of the case. As one of the largest holders of patronage in Scotland and as personally otherwise responsible in the matter, it was my duty to form an opinion and act upon it.

"My opinion was and is that patronage, so far from having ever been one of the bonds between Church and State in Scotland, has been always the one thing which weakened and endangered the connection between them. No man who knows anything of the history of Scotland can doubt or deny this proposition. Nor can it be denied that the whole course and tendency of liberal opinion in Scotland has been identified with protests against patronage and the evils which had been found to be inseparable from it.

"I cannot consent to oppose measures founded on principles which are liberal in their nature merely because they are proposed by a Tory Government, or because they are calculated to do justice to the members of a Church which is Established. The question of maintaining Established Churches is a question which must be an open question, not only among Liberals, but perhaps also among Tories. They are assailed from different and opposite directions. The Irish Church was disestablished on special grounds. But the accomplishment of that measure has shaken the minds of men, and has made them familiar with the operation and its results. Nothing can be more futile than to pretend that a repetition of it anywhere else in the United Kingdom can fail to intensify this effect and hasten the universal application of the general principles involved. The Established Church of Scotland is assailed first, only because it is considered the weakest; and its special weakness is now thought to lie in the fact that its constitution has become too free and too attractive. It is assailed, too, on abstract grounds of justice, which, if true at all, are true everywhere, and under all circumstances.

By all means let these claims of justice be freely discussed. But let none of us deceive ourselves or others. The Abolition of Patronage Act was essentially a liberal measure, and it was as such that I supported it.

Your obedient servant,

ARGYLL.

Roseneath, Nov. 10.

"RELIGIOUS" AND "POLITICAL" DISSENTERS.

The Rev. Newman Hall, LL.B., writes as follows to the *Times*:—"Permit me, as one of those not generally regarded as political Dissenters, to say a word in explanation of the position of those who are. There is much misconception on the subject, arising from inexactness of definition. The relation between religious Dissenters and political Dissenters may be illustrated by the relation between religious Churchmen and political Churchmen. A religious Churchman adheres to a religious institution from religious convictions, which he expresses by religious actions. A political Churchman, from motives political or religious, supports by political interest the political status of his Church. A religious Churchman may not be a political Churchman—he may love the doctrines, formularies, government of his Church, and be indifferent or hostile to its being under State control—as the Bishop of Grahamstown at Croydon; as many of the clergy and still more of the laity of the Church of England; as most of the members of the non-established Episcopal Church of the colonies. So also a political Churchman may not be a religious Churchman—as some members of the great Tory and Conservative party, who uphold 'Church and State,' but make no pretence to agree with the doctrines of the Church, or conform their lives to its precepts. But the same man may be both a religious and a political Churchman. All the bishops who, as members of Parliament, sit in the House of Lords, and the great majority of the clergy are political Churchmen, for by political influence at elections, &c., they endeavour to maintain the political position of the Church. But this surely does not detract from their religiousness. A Churchman may be as sincerely religious whether or not he is a political Churchman. His piety is not necessarily deeper and purer because he is indifferent to the political status of his Church, nor is it necessarily less because he may feel it his duty by political efforts to maintain that status. Just so with Dissenters. A religious Dissenter prefers his own Church from religious convictions which he

manifests by religious work and worship. A political Dissenter, from motives political or religious, endeavours by political influence to change the political status of the Established Church. A religious Dissenter may not be a political Dissenter; he may consider the establishment of some religion to be good for the nation and honouring to God; or, while disapproving an Establishment, he may think it inexpedient to take political action—as some Nonconformists who consider that the Church is fast disestablishing itself, or that the nation, as a whole, will disestablish it, and because they individually shrink from a position which might appear as a sign of a sectarian antipathy which they disclaim. So a political Dissenter may not be a religious Dissenter. On grounds of general policy and equal rights, he may disapprove the alliance between religion and the State. He may have very heterodox opinions, or no religious opinions at all, just as many supporters of that alliance. And a religious Dissenter may be a political Dissenter without detracting from his religiousness. A really religious man acts religiously in commerce, politics, and all other relations. His being a political Dissenter may only be a development of his religiousness. He may be convinced, as multitudes are, that an establishment of religion is injurious to religion itself. He would equally oppose the establishment of his own Church. Not from animosity to the particular Church established, but from a conscientious belief that the establishment of any Church is injurious to religion, he may become a political Dissenter. A religious Dissenter is not necessarily more pious because he abstains from politics; nor is a political Dissenter less religious because by political means he seeks a political result which he deems advantageous. If among both political Churchmen and political Dissenters there are to be found those who are not under the influence of religious conviction, it is surely both illogical and unjust to charge religious Churchmen or religious Dissenters with being less religious because the former support and the latter oppose a political arrangement by political means.

DISESTABLISHMENT MEETINGS.

MR. CARVELL WILLIAMS AT WARRINGTON.

A crowded and enthusiastic meeting was held at Warrington last Wednesday evening. It was presided over by J. G. McMinnies, Esq., who was influentially supported on the platform. Mr. Carvell Williams attended as a deputation from the Liberation Society, and delivered the principal address. In dealing with the political position of the question, he said that they had a large portion of the Liberal party with them, and now they had to convince, or to give courage to, the rest, and especially they had to assure them of success. Formerly, leaders used to lead; but now they required to be pushed forward by their followers. Referring to Lord Hartington's speech at Edinburgh on the previous day, he said it was a new illustration of the truth of the *Spectator's* statement, that "the Whigs too often see the duty of putting yourself at the head of a movement directly it is tolerably clear that it must succeed, but not before. When the people speak out positively, true Whig leaders never go wrong." The Marquis's declaration made the duty of Liberationists very clear. As M. Buffet said of the French Government, that its mission was to make its ideas prevail, so it was their mission; only they would adopt more legitimate means. Mr. Guest, a Wesleyan, moved a resolution, which was seconded by Mr. G. W. Latham, of Bradley Hall, Cheshire, a Churchman, who said that his first thought was that such a meeting could do no good at Warrington; but when he heard Mr. Williams and found how brimful of charity he was, and free from all bitterness, then I saw it was good to hold such meetings as these, and have logic combined with good sense and Christian charity. He spoke at length of the grievous scandals existing in the Church of England, as the result of its Establishment. The Rev. J. Young, Mr. Gormall, and Mr. Z. Armitage, also spoke briefly. The proceedings were unanimous and hearty throughout.

MR. FISHER'S LECTURES.

READING.—Mr. John Fisher lectured on Tuesday, the Mayor, Mr. Hobson, presiding. Mr. Alkerman Carter, Mr. Carruthers, the Rev. D. Ashby, the Rev. John Brown, Mr. Alderman Howard, the Rev. J. Copner (vicar of Elstow), and the Rev. Cyril Greaves. The subject of Mr. Fisher's lecture was "Ritualism" which was printed in a very conspicuous manner. Some of the extracts from Ritualistic writings were received with strong expressions of indignation, and the whole lecture with repeated applause. The Rev. J. Brown moved a resolution. In supporting it Mr. James Howard said that he had declined moving the resolution owing to the fact that he had already spoken three or four times that day at public meetings in London, which he thought sufficient for his voice for one day. However, he assured them that the longer he lived the more he was convinced that the very best thing that could happen to the Church of England would be to be put in the position of self-government—(cheers)—and that could be done, he thought, only in one way—by disestablishment. (Applause.) But a very few years back, the only advocates of Disestablishment in this country were to be found in the ranks of what were called Political Dissenters, who had no coadjutors; but now they had them in abundance—men of letters, men of science,

historians, politicians, and above all, a very strong band within the Establishment itself, both ecclesiastics and laymen. (Applause.) He thought, therefore, that those who observe the signs of the times must come to the conclusion that the only solution of the question is that which is expressed in the Italian phrase of "A Free Church in a free State." (Cheers.) The *Bedfordshire Times* gives a long report.

LUTON.—On Wednesday Mr. Fisher visited Luton, and lectured in the Town Hall, the Rev. Mr. Blake presiding. The subject was the "Disestablishment of the Irish Church—an Argument and a Warning." This lecture is the result of Mr. Fisher's recent visit to Ireland, and has evidently, from the report of the *Luton Reporter*, been put together with great care. It was listened to with profound attention.

PAULERSPURY.—On Wednesday evening last the Rev. T. Adams lectured on disestablishment in the Independent Chapel, Paulerspury, to a capital audience. The lecture was well received. New ground. The Rev. J. Haynes, of Towcester, was in the chair.

UPWELL, NEAR WISBECH.—On Monday, the 30th, there was a fair attendance at the Public Hall to hear Mr. Lummis. Mr. Robb presided. Mr. Lummis's lecture was chiefly on the recent Church Congress, at the close of which the Rev. Mr. Burton, Curate of Upwell, opposed, and was successfully answered by the lecturer. A disestablishment resolution was carried.

WISBECH FEN.—Many persons came for miles to hear Mr. Lummis here on Tuesday evening.

WALTON, NEAR WISBECH.—Mr. Moles, presided over a hearty meeting here on Wednesday evening. A local branch of the Wisbech auxiliary was formed.

YAXLEY.—At the invitation of friends here, Mr. Lummis lectured in the Independent Chapel on Thursday. The audience was good. The vicar had promised attendance, but did not appear. Disestablishment resolution unanimously passed.

MANSA.—An excellent meeting was held here on Friday, under the presidency of the Rev. C. Shreve. Disestablishment resolution passed unanimously.

MEETINGS BY MR. GRUNDY.—Mr. Grundy, of Bristol, has recently held several meetings in Somersetshire, which were unavoidably withheld from our last number. On Oct. 29 there was a meeting at PITNEY, the Rev. T. Kyte presiding; on the 30th at CHARLTON ADAM, Mr. W. Hicks in the chair; on the 31st at BAB CARY, Mr. J. Thompson in the chair; on Nov. 1 at ILCHESTER, the Rev. J. Sharman in the chair; and on Nov. 2 at KEINTON, Mr. G. Jarvis in the chair.

TOW LAW.—The *Newcastle Chronicle* reports a large meeting, held by the Rev. J. Browne, the Rev. W. Graham in the chair, on Nov. 2. A gentleman who wished to oppose refrained on the ground that the building "was a place of sacred worship, and not a proper place of discussion."

BROMLEY-BY-BOW.—On Tuesday evening, Nov. 6, Mr. H. V. Wigg lectured to the young men in connection with the Bruce Road Congregational Church. Subject—"Disestablishment: who will gain by it?" The Rev. W. Edwards, pastor, presided, and, although the rain fell in torrents, there was a fair attendance. At the very outset Mr. Wigg was met with opposition—a band of hired rowdies from a distance coming for the purpose of creating a disturbance and breaking up the meeting. In this they did not succeed, for the lecturer kept on until he had finished his lecture. The inevitable Mr. Reed, who this time spoke by invitation, then replied. A great disturbance followed, and the meeting was brought abruptly to a close by a vote of thanks to the chair. The *East London Observer*, a Tory paper, devotes a column and a-half to this meeting.

It is telegraphed from Rome that the project for re-establishing the Roman Catholic hierarchy in Scotland will take effect at the Consistory to be held at Christmas.

It is stated that as a set-off to Mr. Gladstone's Irish tour, Lord Beaconsfield intends to give a charter of incorporation to the Catholic University of Ireland. [We don't believe it. His lordship is not the man to thrust his hand into a hornet's nest.]

THE GIFT TO THE IRISH CHURCH.—Lord Leconfield writes explaining the announcement of his gift of 25,000*l.* to the Irish Church. Under the Irish Church Act, he says, the Church Commissioners awarded him 20,000*l.* as compensation for loss of patronage. This sum he has divided among the several parishes in which he held property for Church purposes, and the balance he gave to the diocesan funds of Clare and Limerick. The diocese of Clare and parishes received about 15,000*l.*

MINISTERIAL SHIFTINGS.—The Rev. Mr. Taylor, of Ballyjamesduff, County Cavan, has resigned the incumbency which he held in the Episcopal Church, in order to become the pastor of a Congregational church in England. Congregationalism in Scotland has lately suffered the loss of two ministers by secession. The Rev. Mr. Cook, formerly of Dundee and Glasgow, has petitioned for admissions to the United Presbyterian Church; while the Rev. Mr. Mathieson, of the Bernard-street Congregational Church, Glasgow, has intimated his intention of resigning his connection with the Congregational body and joining the Church of Scotland, in consequence of "the suicidal principles upon

which Congregational churches are managed." The feeling of the congregation in regard to the course taken by their pastor seems to be divided, and it is said that a considerable proportion will follow Mr. Mathieson to the Establishment.

THE BURIALS QUESTION.—The London correspondent of the *Leeds Mercury* says:—"Early in the day as it is for such speculations, considerable curiosity is felt with respect to the position Lord Beaconsfield will take up on the burials question next session. That he will have to give it prominence is on all hands admitted, and that he will surrender what he has so long fruitlessly attempted to defend, is also accepted as a certainty. I believe the attitude of resistance he last assumed was in reality meant to pave the way for concession. Nor am I singular in that belief. I still further believe that the noble Earl, though he has fought the question out of mere considerations of expediency, has in his own mind long ago abandoned it as untenable. The action of the archbishops has settled the point, and rumour is sadly at fault, if the Government do not, when Parliament re-assembles, unreservedly surrender. The Ministerial apology will be as simple as, I am told, it will be effectual. It will simply be urged that public opinion is opposed to the preservation of the inviolability of the churchyards, and that the leading minds of the Church itself have themselves given up what enlightened opinion has discovered cannot with any show of decency be retained."

MR. GLADSTONE ON NONCONFORMITY.—The following is an extract from Mr. Gladstone's article on "The County Franchise, and Mr. Lowe thereon," in the current number of the *Nineteenth Century*:—"In the rural controversy between capital and labour, even apart from one gross and unforgotten offence in a higher rank, the parochial clergy have not always been able to abstain from partisanship, and where they have been partisans, it has commonly not been on the side of labour. Notwithstanding their general and exemplary devotion to parochial duty, this has tended to stimulate a feeling in favour of the disestablishment of the Church. Of this sentiment I cannot measure the breadth or depth; but it may be found to form a real ingredient in the general question. It has been further stimulated by one incidental circumstance far from unimportant. The agricultural labourers, in managing their case as to wages, have required the aid of speakers, who are rather harshly named agitators; and the speakers among them are commonly those who, through the conduct of religious exercises, are placed more or less in alliance with Nonconformity. I need hardly add that Nonconformity, which still supplies to so large an extent the backbone of British Liberalism is now largely intent on effecting disestablishment."

THE BISHOP OF TRURO AND THE DISSENTERS OF CORNWALL.—In a published letter in reply to an inquiry as to the accuracy of Mr. Bright's statement in his speech at Rochdale last Wednesday Bishop Benson says:—"He attributes to me words I never said, meanings I never meant, thoughts which I never think. I should suppose him misled by some reporter's attempt at 'condensation,' only he puts into my mouth the very words that the Church's duty is 'to stir up its organisations in every possible way to contend with, and if possible, suppress Dissent,' since he presently explains that the very word 'supplant,' which slipped from him so naturally, was not mine. Again and again in this county have I publicly told Churchmen that our duty was 'not to crusade against Dissent,' but to do our own work and live our lives to Christ. Again and again have I bid them remember joyfully what Cornwall and the Church owe to Wesley. The same local journals which give Mr. Bright's misapprehensions give in their next column my own appreciation of modern Wesleyan missions. 'They set a noble example,' I said at a public meeting two evenings before Mr. Bright delivered his charge, 'of the way in which we should deal, not only with external things, but still more with the spirit of the Gospel of Christ.' Your letter awaits me on my return to-night from the annual mayor's dinner, where the Mayor of Truro in his speech and the Corporation (almost wholly Nonconformist) united with cheers to repudiate for me Mr. Bright's statements as utterly unlike the language and the tone and the conduct which they have seen in me."

THE CHURCH ASSOCIATION AND THE CONFESIONAL.—A conference under the auspices of the Church Association was held on Wednesday in the Masonic Hall, Birmingham. Mr. T. R. Andrews, chairman of the council of the association, presided. The chairman, in his address, referred to the subject of the confessional, and said the memorial agreed upon at the Exeter Hall meeting had been sent round the country and had received more than 200,000 signatures. He called attention to a book published by the London Church Extension Association, called "A Second Catechism for the Children of the Church," and read extracts therefrom in favour of the confessional and absolution. It was bad enough that books like "The Priest in Absolution" should vitiate the minds of adults, but that the minds of the young should be persistently corrupted by the circulation of a book like the one mentioned above was a far more serious matter, yet the book was being furnished by members of the Holy Cross to a sisterhood who visited many of the hospitals in London. Various papers were afterwards read. One was on the proposal which was now made to provide a third link between the Universities and the ministry by the establishment of institutions at Oxford and Cam-

bridge, where men who have taken their degrees may have special preparation for holy orders without being in danger of the professional exclusiveness which was attributed to the ordinary theological college. There was also a full discussion on the subject, "Can the desire of the people for more cheerful and musical worship in our churches be met without damage to the simplicity and spirituality of worship?" the feeling being generally in the affirmative.

MR. E. A. LEATHAM, M.P., ON THE ECCLESIASTICAL QUESTIONS OF LAST SESSION.—In the course of his address to his constituents, delivered on Friday evening last, the hon. member for Huddersfield said:—"Well, we had the burials question. We did not make much way with that. The Government introduced a bill so absurd that the common sense of the House of Lords revolted at it—(loud cheers)—but, more Tory than the House of Lords, the Government threw up their bill, because the Lords insisted upon introducing amendments which might have made it just. What matter? The two great interests upon which the Government leans rejoiced: the publicans broke forth into singing, and all the parsons clapped their hands. (Laughter and cheers.) But if there be one thing that is more certain than the opening of churchyards to Dissenters, it is the closing of public-houses in Ireland upon the Sunday. (Cheers.) Speaking of parsons reminds me of livings. (Laughter.) Some of you may be aware that I ventured to bring the whole subject of the common sale of livings before Parliament. I don't think I had any reason to feel dissatisfied with the result. Mr. Cross, the Home Secretary, declared that the purchase of a 'next presentation' was a worse crime than the purchase of a vote, and the House of Commons unanimously passed this resolution:—"That it is desirable to adopt measures for preventing simoniacal evasions of the law, and checking abuses in the sale of livings in private patronage." I shall be curious to see by what measures this Conservative House of Commons proposes to remove an abuse which an enlightened prelate tells us is so gross and crying that—I use his words—"they nullify the reasons for the existence of a Church at all." There are some people—not prelates—who think that those abuses have been so built into the system of the Establishment that they cannot be removed without taking down the building. Be that as it may, I can promise you one thing, and that is, that the question shall not rest where it is. (Hear, hear.)

FREE CHURCH LECTURES ON CHURCH AND STATE.—On Thursday evening last Principal Rainy, of the Free Church College, delivered the first of three lectures on the subject of Church and State, which it has been arranged will be delivered weekly in Free St. George's Church, Edinburgh. Lord Moncreiff will deliver the second, and Mr. A. Taylor Innes the third of the course. Dr. Rainy took as the subject of his address, "Relations of Church and State from Constantine to the Reformation." The chair was occupied by the Rev. A. Whyte, and there was an influential attendance. In a clear and lucid manner Dr. Rainy traced the history of the Church, showing that imperceptibly to itself it drifted into recognition and patronage by the State. He maintained that the Church was bound to consider well to what sort of State she would concede her great and grave position, and what sort of use of it the State was likely to make. Whatever might be said of some particular effects of this alliance as it had been exemplified in time past, no one should be insensible to the great place it had filled and the great influence it had excited, and by this, especially as exemplified of old, the conception of the absolute claims of Christ to be received stood out embodied to the minds of men in a great institution, in which the consent of the commonwealth bore testimony to the mission of the Church. If the time had come, or was coming, for changes in this respect, he for one did not underrate the magnitude of the change from that which was, to that which would then be. A great place would be empty, and it must be the care of Christian men to provide for its being adequately supplied by other forms of influence and impression. But he held that the weight and worth of it in this respect always depended on its being a real embodiment in that form, and the main embodiment of the community's value and respect for Christianity. When that sentiment took other embodiments, when the institution maintained could no longer be even roughly identified with the Christianity of the country, and when the relation in which it stood to the sentiment he referred to, as well as to political interests and parties, had become matter of debate; then, in his opinion, it was deceptive any longer to impute to its continuance the influence and importance which, in other circumstances, it might legitimately claim.

THE ARCHBISHOP OF CANTERBURY.—A USEFUL SLIP OF THE TONGUE.—The Most Reverend A. C. Tait, Lord Archbishop of Canterbury, is so sensible and so moderate a man that we are bound to respect his opinion, especially in those matters with which he is more particularly conversant, such as the relations between Church and State. The other day, he used an argument, which, though we have heard it before, demands our earnest consideration, for reasons which, though powerful on a Liberation platform, are ten times as potent in the mouth of an archbishop of a State Church. His grace was addressing himself to those of his clergy who desired freedom from State control in order that the living voice of the Church might express

itself. He applied to them an *argumentum ad hominem* to the effect that disestablishment might not be the means of furthering their views as Ritualists, inasmuch as in Ireland, where freedom had been established in the Church, a strong spirit of Protestantism had been displayed. The archbishop afterwards felt that he had been incautious, and acknowledged that his words might be used as very strong argument in favour of disestablishment. In attacking his Ritualistic enemy, he had forgotten his Liberationist foe, and had made a damaging confession. Notwithstanding his Scotch caution, backed up by his clerical reserve, supported by his archiepiscopal responsibility, the truth had popped out, and once out, it was too late to put it back. Whatever hesitation we may have felt in the matter before, we are sure that it would never do to resist the truth as uttered by an archbishop. This admission is a curious commentary on the "bulwark of Protestantism" theory. The disestablished Church of Ireland is admitted by Dr. Tait to be strongly Protestant, while the Established Church of England is making rapid strides towards Romanism. The Ritualist element is being repeatedly condemned by the bishops; it has been again and again punished by courts of law; a special Act of Parliament has been formed to check it; yet it waxes fat, and kicks against bishops, judges, and the whole machinery of the State. Why not adopt the archbishop's suggestion, and give the Church of England free scope to develop its Protestantism? His grace would like the result; is he prepared to pay for it by disestablishment and disendowment?—*Bradford Observer*.

A CONSISTENT MAYOR.—On Friday last Mr. J. D. Smith was unanimously elected Mayor of Norwich for the ensuing year, on the motion of Mr. J. H. Tillett, seconded by Mr. E. Field. In returning thanks for the honour done to him, the new Mayor (as we learn from the *Eastern Daily Press*) spoke as follows:—

It is known to all of you, and it has been alluded to this morning, that I am supposed to be a man of advanced and extreme opinions. (Liberal applause.) I can only say this, that what I am, I am from conviction and thought—(Hear, hear)—and I have lived long enough in the world, and I have mixed often enough with those who differ from me in opinion, to believe that they are equally conscientious, and that with myself they are influenced by the same single desire to carry out the convictions of their own minds. (Hear, hear.) Gentlemen, I am a Nonconformist; I am a political Dissenter—"Hear, hear" from the Liberals; laughter from the Conservatives)—and I am not ashamed of standing up in the presence of my fellow-citizens and declaring my sentiments on those important questions. Gentlemen, I should be ashamed of myself as a Dissenter if I were not political. I mention this in order that I may be understood from the commencement of my presidency in this Council, because generally it has been customary in days that have gone by for the chief magistrate of our city to ask for the honour of this council and of the magistrates and of others to meet in a certain place in our city, and there with due form and pomp to prepare themselves to enter into the House of God. (Hear, hear.) Gentlemen, next Sunday is what is called Hospital Sunday, and I have a perfect right, in consequence of that old custom, to ask this council and the magistrates of our city to accompany me on that occasion to the conventicle that I have attended for the last fifty years. (Liberal applause and cheers.) Last Sunday, at the meeting-house to which I go, the announcement was made that next Sunday there would be a collection for the hospital, and I am proud to say that though it is but a small place and a small community, we had the honour in that place of sending the largest subscription to the Indian Famine Relief Fund of any place in this city. (Hear, hear.) Gentlemen, I object to go to the House of God with the tinsel pomp of this world. I think the sublime service of the Almighty God is not benefited by such proceedings; therefore I equally object to ask you, gentlemen, and the magistrates of the city, to accompany me there, as I should to accompany them to the Cathedral Church. Therefore let me say that during my year of office I shall not require the presence of the officials in connection with this corporation from the town-clerk downwards on the Sunday. (Hear, hear.)

The Rev. F. Bell, "the Singing Preacher," is now in Liverpool, and thousands of persons are said to be drawn to his services, which are held twice a day.

IN CONSUMPTION AND WASTING DISEASES THE EFFICACY OF DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL IS UNEQUALLED.—Dr. Henry Hanks, author of "Consumption: Its Treatment and Curability," writes:—"The superior efficacy of Dr. de Jongh's Light-Brown Cod Liver Oil over the Pale Cod Liver Oil has proved, in my experience, unequivocal. Patients who have persisted for several months in the use of the latter, with scarcely any perceptible improvement, have, after a brief trial of Dr. de Jongh's Light-Brown Cod Liver Oil, acquired such fatness, and those distressing symptoms accompanying emaciation have so rapidly subsided, that I have been induced to confide in its reputed remedial powers, and consequently to advise its substitution for the Pale Cod Liver Oil." Mr. Benjamin Clarke, M.R.C.S., F.L.S., author of "Notes and Suggestions on Cod Liver Oil and its Uses," writes:—"The effect of the Pale Oil on the circulation is so feebly marked as not to be perceptible; so that in some cases of extreme debility, the patient, from the slowness of its action, is in danger of sinking from exhaustion, or the disease, as in consumption, may become incurable from protraction. My inference agrees with the remark that Dr. de Jongh's Light-Brown Oil effects a cure in half the time that the Pale Oil does." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Religious and Denominational News.

ENGLISH CONGREGATIONAL UNION OF NORTH WALES.

The first anniversary of the "Society to Establish and Sustain English Congregational Churches in North Wales" has been commemorated in Chester by a series of meetings. They commenced on Monday afternoon, Nov. 5, when the Executive Council, which is composed of about forty leading Congregational ministers and laymen of North Wales and border counties, met in Northgate Congregational Church. In the evening a sermon was preached by the Rev. E. Paxton Hood, of Manchester. On Tuesday afternoon a conference was held in Queen-street Congregational Chapel. There was a large and influential attendance of ministers and laymen.

Mr. S. MORLEY, M.P., presided, and introduced the business, saying that he represented a large amount of English sympathy with their object. Before adverting to the special question before them he referred to one or two outside subjects. He would ask them not to be afraid of being called political Dissenters. (Hear, hear.) He thoroughly believed that no Dissent was worthy the name that was not the result of deep religious conviction. He did not believe in the mere political usage of Nonconformists. They had, however, to work through political agencies. They had to secure votes in the House of Commons; and they had to see that rights which they believed would be conducive to the well-being of the country were secured in the regular and constitutional methods. (Hear, hear.) He believed that drink was doing more evil in England than all other causes put together, that it was doing more to keep the people down, socially, politically, and, above all, religiously. (Hear, hear.) It was their positive and bounden duty as religious men, to use all their influence, whether it was social, religious, or political, to try to modify and mitigate in some degree that enormous social evil. (Hear.) It had been suggested lately, and he was glad to think that already a response had been heard in the Principality, that Wales should do what Ireland had been doing—demand for herself the closing of public-houses on Sunday. (Applause.) After referring to the reprehensible conduct of the Government in respect to the Irish Bill, he said that, in his belief, the future of England was a dark one unless they did something to check this most enormous evil. (Hear, hear.) The next subject he wished to refer to was the Burials question, in respect to which he said the clergy at the recent Church Congress rejected, almost with ferocity, Lord Harrowby's amendment which he heartily wished might be carried as it stood. It had been suggested that a clergyman would not be acting illegally in allowing a funeral service by Dissenting ministers in his churchyard. He should like to see the experiment tried. Mr. Morley also referred to the numberless cases of petty persecution still going on in remote and quiet country villages, away from public observation, where the penny newspaper—an inestimable blessing—did not find its way. He then explained the specific object of the conference, and took occasion to condemn the divisions among Nonconformists, and their disposition to build against each other rather than to act in union.

The Rev. D. BURFORD HOOKE, of Mold, then read the report, which describes the origin of the society and the work of the past year. Many places had been visited by members of the committee, and many small grants of money had been made. Nearly twenty applications for aid had been already received for the ensuing year, including several for help to erect new churches. Reference was made to the special conference held in Liverpool at the end of March, and to a conference held in August with the Calvinistic Methodists with a special view to avoid the needless multiplication of English churches in small Welsh towns, the recommendations of which meeting had been endorsed by that body. After an allusion to the pressing need of increased pecuniary need, the report concluded by referring to the advantages that had resulted from the bringing together of the Congregational ministers of the six northern counties of Wales, to the increase of English settlers, and to the importance of their Church system becoming adapted to the varying needs of the age. The statement of the treasurer (Mr. Thomas Minshall, of Oswestry) showed that the receipts had been nearly 400*l.* during the first year of their existence.

The adoption of the report was moved by the Rev. Dr. Thomas, of Liverpool, seconded by the Rev. J. S. Riley, of Holywell, and carried. The Rev. P. W. Darnton then moved the appointment of a committee of six to co-operate with a similar committee representing other bodies, with a view to prevent the needless multiplication of English churches in Welsh towns. This was seconded by Mr. Minshall, and supported by the Rev. T. Gasquione, of Oswestry, who thought that, in watering-places especially, where English friends were not numerous as residents, there might be united congregations. The same building might be used by two different bodies. Dr. Thomas said that the difficulty in that case was that the Calvinistic churches were the property of the body. Mr. Morley urged united action and the sinking of differences in order to advance the great object of the Christian ministry—to preach Christ to the people.

The proposed united action was full of promise, and he trusted that it would be carried out. Mr. Harris, of Liverpool, said that in some towns there were no fewer than five or six small Nonconformist chapels, each differing by a hair's-breadth in their church government. The resolution was cordially adopted.

After resolutions had been carried in favour of the closing of public-houses on Sunday and the repeal of the Contagious Diseases Acts, Mr. Morley offered to devote 200*l.* a year for five years towards the support of ministers and the building of places of worship by the society. He had had a very handsome return for money applied in South Wales, and he desired to stimulate the society to action. The Rev. P. W. Darnton proposed a vote of thanks to the hon. secretary, the Rev. Burford Hooke. He knew how he had devoted time and trouble to the interests of the society, working day after day and almost night after night. That society would never have existed but for Mr. Hooke; and he had fostered and cared for it in a way that perhaps no one else would have done. The resolution was heartily adopted, and the conference adjourned.

There was a further conference in the evening. Mr. Morley again presiding. In the course of his speech he said he had been thankful to observe that day a decided disposition to see if it was not possible, at all events between themselves and the Calvinistic Methodists, to mark out some course of action that would not in any way compromise their own respective opinions, which would maintain their independence as separate religious bodies, and yet enable them in common to preach Christ to the people. (Applause.) He certainly believed that nothing more important, or more worthy of united co-operation, could join the churches together. He could consistently say that he had a less desire to spread teaching or evangelisation in the principles which distinguished them as Congregationalists than to spread the religion of Christ amongst the people. He hoped that they would see their way to that kind of united action which he thought would be a power in the minds and understandings of those whom they wished to influence. Highly eulogising the active and self-denying labours of Mr. Hooke, the hon. secretary, he presented him, in the name of the committee, with a cheque for 28*l.*, which that gentleman suitably acknowledged.

Stirring addresses were delivered by the Rev. A. Francis, and the Rev. Dr. Campbell, of Bradford. The Rev. E. Morris, president of the Cheshire Congregational Union, said that when he became connected with the County Association, ten or eleven years ago, their funds were considerably under 200*l.* They now reached 1,000*l.*—(cheers)—and he described how they had founded a younger system in Shropshire, and been enabled to help other kindred societies. In the name of the Cheshire Congregational Union he hoped that this society would be a glorious success, and they would put their shoulders to the wheel so that the result would be a credit to themselves and a glory to God. He had to propose,—

That the hearty thanks of that meeting be given to the chairman for presiding, and also to him for his very generous gift of 200*l.* a year for five years towards the support of English Congregational ministers and churches in North Wales. (Loud applause.)

Mr. Oliver Jones, of Liverpool, seconded the motion, which was supported by Mr. Darnton, and carried with acclamation. In responding, Mr. Morley said that after thoroughly investigating the objects of the society, he was fully persuaded they would be making no mistake in affording it their warmest support and co-operation. (Applause.)

The proceedings then came to a close with the benediction.

REGENT'S PARK COLLEGE.

The annual meeting of the subscribers to Regent's Park College was held on Tuesday evening at the college. Mr. George F. Muntz, of Urmerslade, near Birmingham, occupied the chair, and in his opening speech said that, like all other institutions of its kind, the means at the disposal of the college were inadequate to its work, for if the Church ever needed educated and intelligent pastors she needed them now. Looking over the list of past students they would find many honoured names, and some were now stationed in India, Africa, Jamaica, and elsewhere, whose memory still lived, and he hoped would still live, amongst them.

Dr. ANGUS, the president, read the report of the committee, which stated that of the ministerial students, nine had left for ministerial work during the year. To supply these vacancies fourteen ministerial students had been admitted out of twenty applicants. Six lay students had also been received, of whom two were sons of missionaries, and five of the six were hoping to give themselves to the ministry. The entire number of students was forty-four. The public services conducted by students during the forty weeks of the session had amounted to 1,056, not including services for children or services in the open air. As the number of ministerial students was greater than last year the committee would be glad to secure new preaching-stations. Since the last annual meeting two students had matriculated in the University of London. The finances of the college the committee were thankful to report favourably upon. Last year ended with a debt of 32*l.*, this year ended with a balance in hand of 47*l.* The total receipts of the year from all sources was 3,073*l.*

and, after deducting expenditure, a balance of 47l. 13s. 4d. remained in the hands of the treasurer.

Professor NEWTH, of New College, spoke upon "The Relation of our Colleges to our Churches," which, he said, had never yet, at least, in the two Congregational denominations, received the consideration which it deserved. And yet the moment they came away from the very narrowest conception of the church, it must be felt that a college was fulfilling a most important function in their church-life. Still there was no recognised connection, and no organic relation, between the two. The churches left the managers of their colleges to a glorious—nay, he must not say that, to the miserable, liberty of doing what they pleased. He concluded by moving the adoption of the report, and alluded with satisfaction to the manifestly increasing union between Regent's Park and New Colleges. The Rev. C. M. BIRRELL seconded the resolution, and said the report was one of the best and most encouraging he had heard of the college.

The Rev. HUNT COOKE (of Richmond) moved a vote of thanks to the examiners, to the contributors, and especially to the managers of the Baptist Fund for their usual grant. In doing so he stated that the committee appointed to raise some fitting memorial to the late Dr. Davies had raised and funded a sum to enable them to give a prize of ten guineas annually to the student who was most proficient in Semitic languages, and he urged upon the students perseverance in perfecting themselves in the Hebrew language. The Rev. Dr. UNDERHILL then delivered an address to the students, in which he impressed upon them the necessity of adhering to the fundamentals of Christian faith as given in the New Testament, and urged the vital importance of having as a foundation for their preaching a simple faith in the doctrines of the atonement and resurrection, which must be accepted as facts, and not questioned as theories. If they were not to preach anything supernatural they would be unable to preach Christ, in whom alone they knew there was eternal life. Christianity was essentially based on the supernatural life, the supernatural death, and the supernatural resurrection of Christ, its founder and our hope.

The Rev. E. CLARKE, of Spezzia, proposed a vote of thanks to the officers and committee, which was seconded by Mr. J. BENHAM.

The London Baptist Association is erecting a chapel at Leytonstone. This association builds a place of worship each year.

Six memorial stones of a Wesleyan Chapel, which is to be erected in Lower Union-street, Torquay, were laid on Friday. The building will cost 6,000l., of which 4,000l. have already been subscribed.

At the time of the establishment of the Wesleyan Metropolitan Chapel Building Fund, the denomination had not 40,000 sittings in the metropolis. Now, by the assistance of the fund, and by local efforts in chapel building, it has accommodation for 105,000.

The Rev. Benjamin Waugh, by medical advice, has resigned the pastorate of the Maize Hill Congregational Church, Greenwich, which he has held for eleven years. Mr. Waugh also relinquishes all pulpit work for twelve months. At the last election, on account of his health, Mr. Waugh retired from the school board, but this step has not secured sufficient rest.

MR. SPURGEON preached a sermon in the Metropolitan Tabernacle on Thursday night to a very large congregation, consisting to a considerable extent of Sunday-school teachers, to whom the sermon was especially addressed in connection with the recent sittings in London of the Sunday School Union. From the text, "Let us not be weary in well-doing, for in due season we shall reap if we faint not," the preacher deduced several lessons applicable to the occasion.

THE CHRISTIAN COMMUNITY.—Mr. J. Atkinson, the secretary of the "Christian Community"—a society very largely engaged in workhouse visitation—has received permission from the Poplar Board of Guardians to send the agents of the society to give spiritual instruction to the inmates of the Union. The work will be commenced forthwith, and the best results may be anticipated, as the agents of this society are tried men, whose services in this good work must have the sympathy of Christians of every denomination.

BISHOPSGATE CHAPEL.—On Tuesday evening, November 6, the Rev. R. S. Holmes, late of Northampton, was recognised as the pastor of Bishopsgate Chapel. The Rev. Dr. Reynolds presided, and the following ministers were present, most of whom took part in the service:—The Rev. Dr. Allon, Dr. Evans, of Cheshunt College, the Rev. W. Braden, G. D. Macgregor, T. Sissons, J. de Kewer Williams, H. Stent, and others.

SCOTTISH CONGREGATIONAL HALL.—The session 1877-78 of the Scottish Congregational Church's Theological Hall was opened on Wednesday afternoon in Augustine Church, Edinburgh, with an inaugural address by the Rev. Dr. Lindsay Alexander, the Principal. There was a large attendance of ladies and gentlemen. The Rev. Mr. Cullen occupied the chair. After devotional exercises, the Chairman briefly indicated the various changes through which the hall had passed since 1811, traced the progress of it from that time till the present day, and congratulated Dr. Alexander on his appointment to the principalship. Mr. Jarvie, secretary, explained that the endowment of the principal's chair was due to the munificent donation of £10,000 by Mrs. Baxter, of Balgay, Forfarshire. In the course of his address, Dr. Alexander said

that the education of the rising ministry was a matter which concerned not the ministry alone, but the whole Church as well. If error was to be refuted, and the assailants of the truth were to be repelled, it could only be by men who had been trained to habits of clear and accurate thinking, who were skilled in didactics, and who had a competent acquaintance with those departments of knowledge from which the assaults might be made. Dr. Alexander then sketched the different departments of professional study in which such training should be specially conducted. Professor Robie, who shortly addressed the meeting, remarked that it was painful to hear what came from Christian pulpits about "impending revolutions in theology" and "transitions of religious thought," the goal of which nobody knew. There seemed to be ministers in the position of timid sailors, watching the sky and preparing to throw overboard part of the cargo if that might save the ship. The proceedings were closed with a benediction.

THE CONGREGATIONAL LECTURE.

Last evening the Rev. E. R. Conder, M.A., of Leeds, delivered the fourth lecture of the series at the Memorial Hall, under the presidency of the Rev. Dr. Raleigh. The subject was, "The Voice from Heaven."

THE LECTURER commenced by saying that revelation was neither an unreal nor an unfamiliar process. Our daily life was a perpetual revelation of our inner self, and a perpetual discovery of the inner-selves of others. Our conscience was an unseen world to everyone else. Men would often spend much time in the effort to keep their inner self within their own grasp, but their secrets would ooze out. Actions would often speak louder than words. Persons whom we had never seen might become more intimately known to us than our own neighbours through their reported action, and by the feelings their writings might excite in others. We might even detect in another person that of which he was himself wholly unconscious. Now, if God existed, it must be possible for him to reveal Himself to us, just as it was possible for men to reveal themselves to their fellow-men. To admit the existence of an Infinite Mind, in whose thought the universe pre-existed, and whose will it embodied, and yet to deny the possibility of Divine revelation, was absurd. It was inconceivable that the Parent of Man, if loving man as His offspring, should withhold from him that knowledge which was the noblest, the most desirable, the most useful—viz., the knowledge of himself. The only reply that could be urged was that it was not a question of God's power, but of man's capacity, and that man's intellectual nature shut him up within impassable barriers which no real knowledge of God could penetrate. Such metaphysical scepticisms he had dealt with in the lectures which had been passed over; and here the simple reply must suffice—viz., that we do possess an idea of God, and we simply need to know whether it be true in the same sense as our ideas of nature, and other minds, are true. Would it bear the stress of whatever of emotion and action we could lay upon it. If so, it would be as valid as any other portion of our knowledge; and this was all that religion required as a basis. Revelations pre-supposed the existence of a God; but it had been argued that revelation could not prove God's existence. This was mere confusion of thought; and what we were in quest of was not logical proof, but evidence on which the fundamental premises rested. Logically, every effect pre-supposed a cause; but in the order of reality the substance was revealed by its phenomena—cause by its effect. For the Bible, therefore, or any other book, containing a revelation from God, to be expected to furnish a logical proof of its existence, would be just like expecting the writer of a letter to begin by proving his own existence. The only way revelation could prove the existence of God was by revealing Him. It had been urged by some that a book of revelation was impossible, and that if a revelation of God were possible it must be direct and intuitive, appealing to the inner sense as words could never do. This object had great show of philosophic depth, but would not bear scrutiny. It would be forcible if the Bible were a theological treatise. Just as Shakespeare and Aristotle revealed minds superior to other men, so an exhibition of superhuman knowledge and power might convince us that the Book of Books must have a superhuman Author; or if a work were written in different languages and at intervals of many centuries, and were yet found to have an organic unity and one purpose, and an unaccountable co-operation by many writers, the evidence of a controlling presence, a superhuman mind, would seem irresistible. But in point of fact, the books composing the Bible, contain not a formal didactic revelation, but the record of a continuous historical revelation, giving a national history and a personal experience, centering and culminating in a person whose character and action was as essentially a part of the revelation as His words. This superhuman origin of the Bible has already been treated of with consummate ability in the first course of the present series of Congregational Lectures, which has set so high a mark for his successors, by Mr. Henry Rogers, the whole of whose lecture might be regarded as a contribution to that special class of evidence now being dealt with. Any proof we might discern in the

Scriptures of superhuman authorship was evidence of a superhuman author. No one who would admit that it had a superhuman author would deny that he was Divine; for if the Bible was not of man, it must be of God. He would consider, first, "What is the idea of Revelation we may derive from the Bible itself?" The Scriptures conveyed their lessons under three distinct, but closely interwoven, thoughts or methods, which we might call the historical, the biographical, and the prophetic; intertwined with which was a fourth method, viz., the miraculous. The historical method formed the most prominent characteristic of the Bible. The Hebrew Scriptures professed to trace from the first father of mankind the descent and fortunes of a single race, and within that race a single line, which, from the eleventh century before Christ, became a royal line. This line emerged from the obscurity of five centuries in the person of Jesus, while the Jewish race, destroyed, scattered, and despised as a nation, rose to the unrivalled dignity of becoming the religious instructors of mankind. The biographical element was prominent throughout the history. A single life constituted the centre and organic unity of the Christian Scriptures. In the Books of Psalms, and in the historical as well as the prophetic Books of the Old Testament, and in the Epistles of the New Testament, we had a marvellous portraiture of personal experience and interior religious life such as no other literature could match. The most intensely religious spirits could but repeat what had been said, and even better said, by the apostles and prophets. With the history and biography alike, the prophetic element was interwoven. He need hardly explain that prophecy, as used in the Bible, was not prediction, but divinely-inspired speech. This prophetic element sometimes detached itself from the history, and biography and appeared in the didactic form. If inspiration were conceded, the miraculous could not be consistently denied. The idea of revelation gathered from the Bible, then, was double, viz., a revelation *ab intra* and a revelation *ab extra*. Revelation in the first sense was the direct action of the Divine mind upon selected individual human minds, imparting to them thoughts and feelings of which, by the unaided working of their own faculties, they never could have become conscious. In the second sense, revelation was the manifestation of Divine power and presence, affecting and appealing to man's outward consciousness, and capable of being communicated to many minds at once. This double idea was expressed under the name of prophecy, or inspiration and miracle; but it was not separated by any sharp boundary line. But this twofold idea would be wholly inadequate as representing the idea which constituted the "soul" of the Bible, unless we included a third conception, fundamental to the other two—viz., of that perfect control and incessant oversight of the whole course of nature—human nature included—in its minutest parts and movements, which render the special manifestation of God by prophecy and miracle, not discordant, but harmonious, with the universal plan of order. Any common events might take on a miraculous character if it be the fulfilment of a prediction as the answer to a prayer. The miraculous element did not adhere to the narrative, but penetrated its substance and rooted itself in the history at its most vital juncture, so that to eliminate the miraculous element from the Bible, we must tear both the history and the biography to pieces. (Hear, hear.) Miracles were never represented as violations or suspensions of the laws of Nature, but as occurrences so beyond its ordinary course as to betoken some special exercise of the will that gave to those laws their power. According to the Scriptural idea of revelation, God is revealed in nature, as truly as in prophecy and miracle, and both revelations combine and harmonise in Divine prophecies; but one voice was far from being the mere echo of the other. Nature was a permanent revelation; the written word was the record of a progressive and historical revelation, analogous to the revelation that man makes to man in his spoken or written words and daily actions. The lecturer then said he should deal with the remaining part of this discourse under two heads, viz., Inspiration and miracle—or, as the Hebrew form had it, the word of God, and the finger of God. Chemists told us that meteoric stones, containing compounds devoid of water, never could have been formed within the limits of this earth and atmosphere, and carry in their structure proofs of their unearthly origin. So in like manner, if we found in the Bible moral ideas so unlike what other literature could furnish, that the human mind was not competent to have originated, then we should have good reason to conclude that they proceeded from some superhuman mind. To him it appeared that the more thoroughly and honestly the Bible was studied, the more manifest it would become that it contained such superhuman ideas as would necessitate the belief that above and beyond its human writers it revealed the existence of a superhuman author. Mr. Rogers's masterly and comprehensive work still left ground yet untrodden. That lecture, as well as the present one, both employed the same facts, but while in Mr. Rogers's work the Bible was regarded as an existing product inexplicable or mere human authorship, the present argument would ascend from the superhuman product to a Divine author. The first distinctly biblical idea to which he would call attention was the idea of Divine law. In the opening pages of the sacred history man was repre-

sented as placed at the very outset under law in the shape of a Divine command—no other element but the one fundamental duty of obedience. Divine law was for the time represented by a single absolute prohibition. The next stage of development was seen in the Decalogue. Christ's teaching revealed a yet higher view of law, in words quoted from Moses, but whose truth, depth, and breadth had not been known before—the law of love. All the law and the prophets hung upon the supreme duties of "Love to God and love to man." This law did not substitute benevolence for duty. All the moral prohibitions were included under the law of love. "Love worketh no ill to his neighbour"—"Love is the fulfilment of the law." Lofty and comprehensive as this view of the Divine law was, it was incomplete till we attained the deeper view implied in the declaration that "man was made in the image of God." The law of God was declared to be also the law of human nature. True obedience was not enforced submission, but a loving conformity. True manhood lies in obedience; and disobedience was not merely guilt, but ruin and the loss of soul. Divine law was thus presented in the Bible with ever-unfolding majesty—first, authority; second, morality; third, truth of action; fourth, love; fifth, loyalty to conscience. Without attempting any defence of the truth of this at present, he would merely call attention to its unique and superhuman character. Correlative with Divine law were two other Biblical ideas. First, the idea of sin, conceived as a transgression of the law; and, secondly, that of holiness conceived in a man as a moral likeness to God, and in God as that unchanging perfection of moral character whereby he is a law unto himself. Sin, according to St. John's definition, was nonconformity to the law of God. Primarily, sin was disobedience; secondly, it was moral evil; thirdly, it was practically a falsehood; and fourthly, it was enmity towards God and a malfeasance towards man. The third germ or idea of holiness was a negative one—a freedom from sin; and another rudimentary conception of holiness was that of a consecration or devotion to the service of the Deity. The point to be here noted, as a matter of argument, was that what in other systems was taken for the substance and essence of holiness appeared in the Bible as the mere wrappings, or envelope of a purer moral conception. Holiness in man was defined in the Bible as the image of holiness in God; and God's holiness was regarded as consisting in His wisdom, goodness, and righteousness, and the inimitable perfection of his moral character—"He is of purer eyes than to behold iniquity." Where but in the Bible were we brought face to face with this stupendous idea of man's moral perfection, that spiritual manhood consisted in a resemblance to God, whereby man may become partaker of the Divine nature? The fourth idea, which shone in the pages of the Bible as clearly as the stars in the sky, was expressed in one of the most familiar words in man's speech—love. This idea of Divine love forming, as it were, the crown of the theology of the Bible, was of slower growth than the other ideas already indicated, yet it was clearly marked in the pages of Deuteronomy; it breathed a deep tenderness and even passionate fervour in the Psalms, through the prophetic writings; and in the writings of St. John and St. Paul, it emerged in its completeness in the triple aspect of the love of God to mankind, in the love of God to each of His children, and in the love of God as a personal affection—"We love Him because He first loved us." Another superhuman Biblical idea was that of "faith," constituting the image and root of the religious life. The New Testament writers had filled this idea with a force and depth and glory as much beyond the heathen significance as a flame burning in oxygen outshines the flame burning in common air. One more of these characteristic ideas was too important to be passed unnoticed—the idea of the kingdom of God. The idea was that of supreme happiness, in other words, our idea of heaven. One of the most barometric tests of character was our notion of happiness. It rose and fell with the level of man's moral nature. What idea would men form if told it was a state of perfect and endless happiness? The Bible idea was to see God, to be called the children of God, and see the crowning beatitudes of the Gospel; to be where no defilement could enter, to be in a sinless society, to be at home where God dwells, and to be changed to His image by the Spirit of God, to be holy as God is holy, and to be pure as Christ is pure. The Hebrew Scriptures but dimly shadowed forth this blessedness. Whence, then, was this conception of supreme happiness drawn? Did the spontaneous tendencies of human nature explain it? Were these unearthly glories the mere reflection of man's aspirations, or were they the reflections in human spirits of the light from above? Perhaps it would be answered that they were natural to the Hebrew people, inherited from Abraham's powerful religious genius; but such a notion would be in flat contradiction to the facts of Hebrew history, for though Abraham possessed a splendid religious genius, he did not bequeath it to his descendants, whose tendency was rather to idolatry and licentiousness. Passing on to the second and last point—miracles, or the "finger of God"—the lecturer said that miracles, like prophecy, logically presupposed the existence of a God; and what was presupposed in the order of logic must pre-exist in the order of nature. The character and force of the evidence might vary from a weak

presumption up to an irresistible certainty. To speak of miracles in the lump only led to confusion of thought; and they ought to be examined separately or in groups. Having at some length examined the various objections that had been made to miracles having been wrought by God, and especially the objections of modern scientists, the lecturer said his argument resolved itself into this: that, *a priori*, if God existed as the Bible claimed to reveal Him, miracles were possible; and, *a posteriori*, if the miracles recorded in the Bible were historically true, God existed. The lecturer proceeded then to show the peculiar appropriateness of the miracles recorded in the Scriptures to their place in human history, and to the persons by whom they were stated to have been wrought, and in conclusion he pointed out that there was a tyranny and bigotry in the scientific method of regarding miracles, against which the miracles themselves were a standing protest, for they appealed to the heart and the imagination, and revealed God to us as a living person. They reminded us that science should vanish away, but that the truth which faith and hope laid hold of should not vanish, but abide fast moored to infinite power and unchangeable love.

The lecture was listened to with great attention throughout. The Rev. Dr. Raleigh pronounced the benediction at the close, and Mr. Conder announced that the title of next week's lecture would be "Jesus."

Correspondence.

CANON CURTEIS IN REPLY.

To the Editor of the Nonconformist.

SIR,—It would not, I fear, be difficult to adduce instances of rash and unfriendly language, on both sides, in this or any other important controversy. But who would desire (in Hooker's words) "to spend our few and wretched days in a tedious prosecution of wearisome contentions?" Better far to acknowledge, with St. James, that "if any man offend not in word, the same is a perfect man"; and that there are few of us who can justly lay claim to so proud a title.

The real question now under debate falls, I think, into two parts—for your correspondents who have so kindly and fully replied to my previous letter will, I am sure, permit me to answer their remarks together, instead of separately—there is first the mere minor question, whether the tactics now being employed against the Church of England are either quite fair to her, or prudent with a view to the interests of religion in this country. And to this question, I respectfully submit, no answer has as yet been given. My difficulty is this, I cannot understand how a "Society for Liberating the Church from State Control" can, either fairly or safely, pursue its objects by entangling the Church far more thoroughly than ever in the network of State control.

The second question is one of a far larger and more interesting character. It is not concerned with mere tactics in the field, but with policy in the council chamber; and as it is a matter of "policy," any disparagement of those who deal with it, as "political Dissenters," seems to me absurd; and I hope I have not, even inadvertently, been guilty of any such injustice. Indeed, I have rarely heard the expression used, except where some distinctly religious machinery was being used for political ends. Thank God! there is (in this sense) among all Englishmen a perfect religious equality; and if any man think the American system of "State indifference" would be a good one for this country, he is at liberty to say so, and to show us his reasons why.

In the present case, the only "reason why" that a careful perusal of your correspondence last week suggests to me, is this—that the Church of England, having no right to remodel her offices, under pressure from her leading laymen, in the slightest particular, she must be taken to have died in the attempt. She has been dead, without knowing it, for the last 300 years, and has left no heirs. The Mormon, therefore, and the Jew, and the Secularist may now walk without further ado into her churchyards and churches, and may do—if she is really so dead as is supposed—pretty much what they like there. It appears to be of no consequence, that all these reforms of hers were done in a perfectly regular manner, and by her time-honoured assemblies, the Convocations. It seems to carry no weight that the supposed catastrophe is unknown to the page of history, unknown to the Statute-Book, unknown to all who lived at the time, unknown to herself. No! Archbishop Warham and his Convocations were not clerical enough in their grand act of self-emancipation from the Papacy—though what they lacked, except the Pope himself, it is hard to see, and so the con-

tinuity of their Church was broken; all its subsequent reforms were vitiated; and all its present firm belief in its own unity of life and development, from Queen Bertha down to Queen Victoria, is based not on facts but on dreams! I hope I have not exaggerated or misunderstood anything. If I have, I crave correction. If I have not, the appeal lies to history—a thing accessible to all your readers.

One more point remains. It is often alleged that the State can deal with "trust-property," such as that of the Church, just as it likes. But I go much farther than that, and (laying great stress on the little word "can") I say that *all* property is, from the political point of view, a mere trust, and that the living State *can* give the go-by to all dead wills and documents. It has power to alter the tenure upon which all private property and all trust property are held. But no statesman who valued his reputation for justice or for prudence would ever dream of abruptly altering an existing tenure when the holder was ably and vigorously fulfilling the "trust," had adapted and reformed his management from time to time as public requirements demanded and only asked for a little elbow-room to do the same again, and when he was adding enormous accumulations to the trust-fund out of his own purse every year—an accumulation amounting at the present rate of increase to about 100 per cent. per annum.

It appears, therefore, to me, and to a very large number of Englishmen, that if an institution based on such firm historical, political, and economic foundations as these can be levelled with the ground by the present assault, there is an end of all peace for the future. The victory of Communism is as good as won.

I am, Sir, your obedient servant,

G. H. CURTEIS.

ANCIENT AND MODERN CHURCHYARDS.

To the Editor of the Nonconformist.

SIR,—Your correspondents, in claiming for Dissenters the rights to officiate in churchyards, appear to forget, or ignore, the fact that there are old and new churchyards.

I say nothing now of the disgraceful state of too many old churchyards; but, as to modern churchyards, are your correspondents aware that they have been made over to the Ecclesiastical Commissioners, under certain defined conditions, "for the service of the Church of England"; that the archbishops, the bishops, and Lord Harrowby, are, as members of that Commission, trustees of that property, and bound to see that the terms of the trust are faithfully carried out?

Who, let me ask, in most cases, gave this land to the Church of England? For the State now to set aside those solemn engagements, to break faith with the public, is most alarming. If Dissenters thus unblushingly attempt to rob Churchmen (I am sorry to use the word "rob," but robbery it is, and downright robbery), can they hope for "kindly feeling and consideration"? I think not. Where is the "simple justice" of which Mr. Addison boasts in thus taking another's property?

Your obedient servant,

W. H. KITSON.

Society for the Rejection of the Burials Bill.

Offices: Torquay, Nov. 10.

[Our correspondent quite ignores the fact that the Ecclesiastical Commissioners represent the Church, not as a denomination but as the National Church, in proof of which we may state that they are accountable to Parliament. Every consecrated church and churchyard belongs to the nation. We should have thought Mr. Kitson knew that the Church of England has no existence apart from the State, and is in no legal sense a corporation sole. Canon Trevor, whom we venture to think a better authority than Mr. Kitson on the subject, says in a letter to the *Guardian* of Oct. 31:—"The laity of the Church are the English nation. The Church is established and endowed for the whole population—that is what makes it capable of union with the State. . . . This national constitution is our title to the Church endowments, ancient and modern. All the voluntary aid to which Mr. Dickenson would give a special representation is subject to the same condition. It has been asked and given for the whole population. No one has a right to limit its enjoyment. . . . The clergy of the Church of England are the national pastorate, and its laity are the nation itself. To set up an esoteric laity within the Christian nation is to denationalise the Church and reduce it to a denomination." This is exactly what Mr. Kitson does in the claim he puts forward.—Ed. *Noncon.*]

CORPORATION DUTY.

To the Editor of the Nonconformist.

SIR,—I am surprised and feel regret that you should have allowed in your issue of the 31st ult. the insertion of an anonymous letter, which, under cover of secrecy, contains so many misstatements on the subject of the recent municipal contest for the Ward of Cheap . . . We, who from conscientious motives have felt it our duty to take the opposite side to your correspondent "A Londoner," have avoided all personal abuse of either Sir J. Bennett or his friends—or the entering upon the question of private personal conduct—and have maintained throughout with reference to the aldermanic veto, that it is a very valuable safeguard for the citizens. I should much regret that it should ever be taken under the specious pretence of "Corporation reform," from a body of gentlemen—most of whom are men of high personal character, and not a few men of acknowledged Christian character—and handed over to the sole judgment of a Lord Chancellor or other individual. As a Liberal, I should deplore such a change, which could only be made worse by dispensing with a veto altogether, and having our magistrates and justices elected by the citizens at the poll, under the deceptive pretext—*Vox populi, vox Dei*.

Yours faithfully,

WALTER M. HITCHCOCK.

7, Poultry, London, Nov. 7, 1877.

[Our correspondent proves too much. What is good for one recently elected alderman is good for all, and all should be judged by the same rule, which in theory reduces popular election to a nullity. Far better would it be that the aldermen of the City of London should, as elsewhere, be chosen by the councillors, than that an almost obsolete power should be revived to exclude one particular man, albeit chosen by his ward by a large majority. And it is to be remembered that a scrutiny of votes followed Sir John Bennett's first election, and was declared to be in his favour. Those hostile to him should in common fairness either have abided by the scrutiny or have not invited it. We can only find a fitting parallel to the action of the Court of Aldermen in the policy of Marshal McMahon. In both cases the principle of popular election is nullified. The Marshal says, "You shall freely choose my candidates and none others." The aldermen say, "If you venture to choose one particular man we will in secret conclave reject him." Mr. Hitchcock talks about personalities. It seems to us that the friends of Sir John Bennett, for whose condemnation no reasons are vouchsafed, have a perfectly valid excuse for inquiring how far the actual members of the Court of Aldermen are fitted for a position for which they secretly rule that Sir John Bennett is unfit, and whether any of them are notoriously unfitted for it. Such inquiries, however unpleasant, are very much to the point.—*Ed. Noncon.*]

THE BIBLE AND OUR CANAL POPULATION.

To the Editor of the Nonconformist.

SIR,—It would be well if those interested in the gratuitous distribution of the Bible would turn their attention to the "canal-boat cabins." Here is a field for usefulness, the point of which would soon be seen; and, if I know anything of boatmen and their families, the recipients would be ever grateful. No class of our labouring population are so sensitive of little kindnesses as they are. A Testament in large type, similar to some to be seen at railway-stations, with a stray blank leaf for a family register, would be highly prized by them, and the best set-off against the sink-gutter trash which is finding its way among the masses.

Yours very truly,

GEORGE SMITH.

Coalville, Leicester, Nov. 11, 1877.

AMERICAN NOTES.

(From our own Correspondent.)

Boston, Mass., Oct. 30, 1877.

The chief sensation in this great centre of literature and religion at the present time is Joseph Cook. Everybody is talking about him, and everybody who aspires to be somebody goes to hear him. Some three years ago he began a course of lectures specially addressed to Christian ministers. These were delivered in a sort of crypt or cellar in the heart of the city. The first was attended by about two dozen persons. Gradually the attendance increased, and the crypt became packed. Friends gathered around, and furnished the needful expenses, so that a larger place was taken, and more publicity was given. At length, last fall, the Tremont Temple was hired, and, although it seats 2,500 persons, it was filled to its utmost capacity

every Monday at noon all through the winter, and on to the early summer. Mr. Cook then took a vacation, and he returned a few weeks ago to resume his labours. But who and what is Mr. Cook? may be asked by some English readers. In reply, it may be said that he is a Congregational minister who has developed a marvellous faculty for a special work. Trained at Andover Theological Seminary and at Harvard University in this country, he afterwards spent some years in studying in Germany and elsewhere on the continent. He is a man of most extensive and varied reading on metaphysical and scientific subjects, in relation to such modern controversies as bear on the doctrine of Evolution, and on the views propounded by the Comtists. Joseph Cook tried one pastorate, but speedily found that his vocation did not lie therein. Without a doubt he has been guided to his present work, for which his reading and thought eminently qualify him. No other man could secure week after week for nearly four years such a gathering to listen to the discussion of abstruse questions in science and morals. Perhaps it is not too much to say that no other city in the world but Boston could furnish such an audience. It is about equally composed of men and women, and among the former are always to be seen many ministers from the State of Massachusetts.

I went yesterday to hear Joseph Cook. The Tremont Temple was opened soon after eleven a.m., a large portion of the floor being reserved until two minutes before twelve for ticket-holders. This season a charge is made to cover expenses, all the arrangements being in the hands of a committee. The chief part of the hall, however, is free, and the whole of the reserved seats are filled up at the appointed minute. Exactly at noon Mr. Cook mounts the platform, and offers a brief invocation. A verse of some well-known hymn is then rung, after which Mr. Cook delivers what is called a "prelude," seated in his chair. For about fifteen minutes he deals with passing political and social topics, especially such as are coming to the front for public discussion. Yesterday it was the state of the uneducated negroes of the South, and the dangers likely to result from an ignorant exercise by them of political rights. The question of universal suffrage is agitating the minds of thoughtful men in the United States. Grave difficulties have arisen already, and others are looming in the immediate future, especially from the ignorant and fanatical Irish section of the community. Similar difficulties are being experienced in the South, and earnest Christian philanthropists are doing their utmost to guard against them by educational and religious efforts. Many far-seeing persons who have reflected much upon this problem, admit that a change will have to be made, by the introduction of some safeguards or restrictions derived from property or taxation. The remedy lies with each State, and perhaps Massachusetts is better prepared than any other to apply a limitation. But most Americans would hesitate before consenting to a change, as this would be a virtual confession of failure in their Constitution, which everybody knows to be the summit and perfection of human wisdom. However, something will have to be done to prevent ignorant mob-law from having the ascendancy, and especially to checkmate the sinister efforts of the Romish priesthood spreading through the Irish voters. Mr. Cook was therefore exercising a wise and sound practical discretion in seeking to arouse his audience to the claims of the ignorant but enfranchised negroes of the South.

The "prelude" ended, some minister was called on to offer a brief prayer. Two verses of a hymn were sung by the audience, and Mr. Cook then commenced his lecture on "Matthew Arnold's Views of Conscience." This subject is part of a much larger one which Mr. Cook has been treating for several weeks, and with which he is especially competent to deal. He quoted from Arnold, Mill, and Stanley Jevons; critically and closely examined their views as to the possession and exercise of the moral sense; showed that this could not be a mere instinct, as is the case of the constructive habits of the bee and the beaver; and demonstrated that the sense of conscience could not arise from a dread of a Somewhat but of Someone. The lecturer displayed a thorough grasp and mastery of the whole subject, while there was an entire absence of pedantry and of mere technical phraseology. Mr. Cook's style is clear and vigorous, and he often attains to the height of oratory, accompanied by intense dramatic power. His lectures are reported verbatim in the leading Boston newspapers, and are reproduced by others in New York, Cincinnati, Chicago, and elsewhere; while

English readers have now become familiar with them through the abstracts which appear in various home journals. Altogether, it must be felt that Mr. Cook is exciting a widespread and beneficial influence upon the thoughtful classes, and upon those especially who are called upon to instruct their fellow-men by means of the pulpit and the press. To some the marvel is that he can continue week after week for so long a period to bring forth things both new and old; but it must be remembered that he has been a hard student for many years, and is now turning to practical use the accumulated wealth of a lifetime of research and meditation. Mr. Cook is about forty years of age, and appears to possess extraordinary physical, mental, and spiritual power. He is of middle height, of square, sturdy frame, with a massive, well-formed head, and a voice of great compass and resonance. Those who have heard him oftenest are of opinion that he has not yet reached his best, and that there are in him resources and capabilities awaiting development by circumstances. The manner in which he meets the Evolutionist, and turns the tables upon them is simply marvellous, and proves him to be a skilful debater and a most able Christian apologist.

Turning to a very different kind of man—estimable and excellent in his own order—George Muller, of Bristol, was seated on the platform yesterday, among Joseph Cook's auditors, although, judging from his appearance, his thoughts were far away. Mr. Muller is over here on an evangelistic mission, to which he thinks himself called. He has been preaching for several weeks in and around New York, and is now conducting religious services every night in various Boston churches. Of course great interest is manifested to see and hear the man whose doings at Bristol are known all the world over, and it may be expected that the treasury of the institution at Ashley Down will largely benefit by the contributions of American friends. A good story was told me yesterday by an eye-witness. Mr. Muller was in the reception-room of the hotel where he is staying, speaking to a gentleman, when Henry Ward Beecher unexpectedly walked in. The two celebrated men were unknown to each other even by sight, and on being introduced Mr. Beecher expressed the pleasure which his people had enjoyed in Mr. Muller's services at Brooklyn last month. Mr. Muller bowed, and looked as if in doubt whether he ought to hold much converse with Mr. Beecher, speedily turning away on some other business. Whereupon Mr. Beecher said to my informant, with that peculiar look which lights up his face, "There goes one of the Lord's wax-candles." Anyone who knows Mr. Muller will see the appositeness of the phrase, while no one who knows Mr. Beecher will misunderstand the spirit which prompted it.

Mr. Beecher seems to be more popular than ever both as a preacher and a lecturer. In the latter capacity he is now receiving 500dols. a night, with more offers than he can possibly accept. All this, though the lecture season is generally reported to be dull owing to the state of trade. Americans have not the money to spend which they formerly possessed, although there are signs that trade is reviving. A beautiful instance has come to my knowledge, showing that Christian liberality here often assumes magnificent proportions. A friend of mine, a Congregational minister of this city, took occasion in the course of his sermon last Sunday, as by sudden inspiration, to mention the case of a Baptist minister whom he knew to be in dire distress, and whom he desired to extricate from a financial difficulty of 150dols. My friend said it would be a great joy and comfort to him to be placed in a position to hand over this sum. Within twelve hours a member of his congregation called, and offered the amount, only stipulating that his name should remain unknown. The same generous donor had just before given a munificent sum privately for another purpose. The workings of Christian willingness in this country are very marked in their amount and spontaneity. The amounts raised by the churches for local and general objects far exceed those common to churches of a corresponding size and position in England. It is peculiarly interesting to observe the zeal and liberality shown by the various denominations for the vast territories recently opened up in the remote West, and for the newly-freed coloured people of the South. On all hands an earnest determination is being manifested for the educating and the evangelising of the people of those regions, which augurs well for their future, and which merit, and should stimulate, the hearty sympathy and help of Christians in the old country.

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WEDNESDAY, NOVEMBER 14, 1877.

SUMMARY.

THE course of events in France is profoundly interesting, and not without hope. The influence of the Duc d'Audiffret Pasquier has prevented the Senate being forced into a precipitate vote of confidence in Marshal MacMahon and his Ministers. The President of the Senate, an Orleanist and a Minister *in posse*, refused to allow the De Broglie Cabinet to take refuge behind the Marshal, and the Senate having done nothing, stands adjourned to this day. The "Cave" of Constitutionalists, numbering some five-and-twenty Senators, has, it seems, been repeatedly plied with entreaties and threats by the desperate gamblers whom the Marshal calls his Ministers, and have thus far stood firm. "Tell me," said M. Bocher, the representative Orleanist, at one of these interviews, "what you mean by resistance—what means, what men you would employ in it, and what is your object? Your word resistance is either a word without a meaning, or it is a word full of criminal intentions." It is not surprising that the De Broglie Cabinet is beginning to despair of forcing another dissolution, which, even if voted by the Senate, would probably be resisted as a virtual violation of the Constitution by the Chamber of Deputies.

That assembly has at length taken action. The committee of Republicans, representing all sections of the majority, would, it was thought, choose the Budget as a battle ground—to which there are obvious objections. But on Monday, the House having been constituted, M. Albert Grévy, the President's brother, revealed the tactics of the party to the astonished and mortified members of the Government. He rose to move that a commission of thirty-three members should be appointed "to make a Parliamentary inquiry into the acts which since the 16th of May have been designed to exert an illegal pressure on the elections," and to present, as soon as possible, a report, "in which, after having ascertained all the facts affecting in any way the responsibility of their authors, whoever they be, it

will propose to the Chamber the resolutions these facts appear to warrant." The Duc de Broglie, taken unawares and looking anxious and surprised, could only support the proposal, and ask for urgency. The Chamber retired to its bureaux to elect the committee, which met immediately, and drew up a report. It was presented yesterday, and unanimously recommends the adoption of M. Albert Grévy's scheme. The discussion was forthwith commenced. After a speech from M. Baragnon, an eccentric deputy, who blurted out too much and plainly advocated a *coup d'état*, M. Léon Renault, in an elaborate and magnificent speech, supported the motion, drawing up against the Cabinet of May 18, without reference to the irresponsible Chief of the State, the most formidable act of accusation imaginable. "During this long indictment (says the *Times* correspondent), the Cabinet, seated at the foot of the tribune, seemed really conscious of the feelings it was exciting. The ardent applause of the Left which accompanied the speaker throughout his speech showed what restrained exasperation was in those men who have been fighting for six months against administrative aggression; and when M. Léon Renault concluded, amid salves of applause, it is easy to understand that M. de Fourtou must have been glad, despite his having ascended the tribune, of the adjournment to the next day." Meanwhile, the President has insisted on the Cabinet retaining office, and he still scorns the idea of choosing a Minister from the Left. Up to the present time, though intrigue are going on, there is no prospect that the Marshal will bend the Senate to his will, in default of which he must resign, for a *coup d'état* seems out of the question.

The news from the theatres of military operations in the Turkish dominions may be briefly summed up. The Russians continue to draw closer the ring of steel around Plevna. They have obtained possession of further redoubts along the road to Orkhanie, General Skobelev being particularly active in these operations and scouring the whole country around. Mehemet Ali Pasha, who has superseded Chefket Pasha, is forming a large army of relief at Orkhanie, but ere he can assist Osman Pasha he will have to carry the enemy's fortified positions along the whole route. There seems to be no doubt that Plevna has adequate supplies for some weeks to come, but that the position of Osman and his army of 50,000 is getting desperate. The general bombardment goes on, and his camp, with some thousands of wounded dying from neglect, is the scene of indescribable horrors. Fine weather enables the besiegers to multiply the obstacles to Osman Pasha's escape, which is hopeless unless Mehemet Ali can soon bring relief. The apprehensions that prevail at Constantinople are indicated by the sudden removal of Suleiman Pasha from Shumla, and his appointment as commander-in-chief of the Turkish forces in Roumelia. It is evident that the Russians are expected so on to appear again south of the Balkans.

For some unexplained reasons, General Melikoff, after having routed the Turks at Deveboyun, missed the chance of capturing Erzeroum, which capital is still the headquarters of Mukhtar Pasha, who defends it with some 40,000 men. He has repulsed with some loss a few battalions of Russians—magnified as usual into a great victory. But for the present the victorious career of the Muscovites has been stopped before that city. General Heimann and Tergukasoff are at hand, but with inadequate forces, and the Russian papers give reasons for concluding that the capture of Erzeroum is neither possible nor desirable. We dare say they would deem it desirable if it were possible.

In anticipation of the speedy fall of Plevna, the voice of diplomacy is again heard in favour of peace negotiations; and there is said to be a decided feeling at Constantinople to deal directly with Russia. The possible terms of peace are being actually discussed by the Russian papers, one of which, the *Golos* says, "that the first four points of the programme lately published by a Berlin paper—namely, the independence of Servia and Roumania with the Dobrukscha, the augmentation of Montenegrin territory within the limits of its late conquests, autonomy for Bosnia, Herzegovina, and Bulgaria, and the restoration to Russia of the territory on the Danube which was taken from her under the Treaty of Paris—'might be deemed not unacceptable'; but that the remaining points—the *status quo* in Asia Minor and a war indemnity—'must not only be positively rejected, but dismissed from all consideration.'" It is remarkable that Lord Beaconsfield in his Guildhall speech did not insist on the integrity of the Ottoman Empire. But whenever the negotiations for peace commence in

earnest—and they may yet be far in the future—it is clear that Germany will give an active support to the demands of the Czar both in respect to the autonomy of Bulgaria, and the opening of the Dardanelles to ships of war. As Mr. Bright said at Rochdale, any British Minister who wanted to plunge this country into war in order to shut up the Russian fleet in the Black Sea, would be fit only for a lunatic asylum.

Rarely, except when Parliament is sitting, have so many of our foremost statesmen put in a public appearance within so short an interval. During the past week the Marquis of Hartington has delivered two memorable addresses in Scotland, which forcibly described the demerits of his political opponents, and discussed the several questions of chief interest to the Liberal party. Mr. Bright and Mr. Chamberlain have appeared on a Rochdale platform—the former felicitously showing the essential difference between the two great parties in the State, and the latter elaborately discussing the bearing of the land laws on the prosperity of the country. Then Mr. Gladstone, in receiving the freedom of the City of Dublin—in which city, as well as in Ireland, the right hon. gentleman has created much cordial feeling—made a skilful speech defending his Irish policy, claiming for that country larger municipal and local freedom, and expressing a hope that legislation would help to give greater efficiency to the clauses of the Irish Land Act which were intended to facilitate peasant proprietorship. Of the Prime Minister's Address at the Lord Mayor's banquet we have spoken below. Mr. Forster has also come before the public in connection with the Liberal banquet to celebrate Colston's Day at Bristol, but his speech avoided all delicate home questions. The right hon. gentleman restricted himself mainly to the Constitutional struggle in France, and to the war in the East. Mr. Forster lauded the comparative moderation of Lord Beaconsfield, who does not, however, seem very earnest in his efforts to secure peace. Peace cannot, the right hon. gentleman thinks, be permanently secured in forgetfulness of the fact that the origin of the war was the misgovernment by Turkey of her Christian subjects. Mr. Forster sees a danger in the Prime Minister's conditional neutrality, and warns the Government that the British people will not allow themselves to be involved in the war now raging.

On his return from Ireland, after a very cordial leave-taking, Mr. Gladstone received an address at Holyhead from a Liberal association, and, in reply, made an interesting speech, in which he discussed the Irish Sunday Closing Bill, the extension of the county franchise—now practically adopted by the Liberal leaders—and the necessity of obtaining in the ultimate terms of peace solid guarantees against the monstrous mischiefs of Turkish rule. The right hon. gentleman concluded by saying—and his words may well be quoted here—that although he was a decided and convinced member of the Church of England, and trusted that he should die one, that would not prevent him from bearing an emphatic testimony to this—"that the cause of justice, the cause of humanity, of mercy, of truth, of right, for many millions of God's creatures in the East of Europe, has found its best, its most consistent, and its almost unanimous supporters in the Nonconformist churches of the land."

THE PREMIER AT THE GUILDHALL.

THE position of Lord Beaconsfield entitles his utterances to be heard with respect, and the power he wields is in itself enough to secure breathless attention. But in the flippant response made to the toast of "Her Majesty's Ministers" at the Guildhall there was little either to justify respect or to satisfy curiosity. The best that can be said of it is that in tone and taste it was appropriate to the humiliating circumstances under which it was uttered—humiliating, we mean, not particularly to Lord Beaconsfield or the Ministry, but to our English civilisation. So long as the greatest city in the world delights to signalise its municipal majesty by a raree show in the morning and an apotheosis of gilded vulgarity in the evening, it is only natural that Mephistophelian genius in high places should be pleased at once to gratify its own contempt and to minister to plebeian taste by solemn mockeries and pompous twaddle. But anyone who turns from Lord Beaconsfield's euphuistic periods to the horrible descriptions given during the last few days by the *Times* correspondent of the devil's carnival now being enacted in and around Plevna, will wish that the voice of England at such a time had been more

tremulous with human sympathy, or strung to a higher tone than that of astute national selfishness.

The reference to India needs no comment. We have no wish to derogate from the pure satisfaction which the Prime Minister of the British Empire must have felt in speaking of the splendid generosity shown by the people of this country to the starving millions of Madras. But it is strange that hearts so susceptible to Hindoo woes should be steeled by shadowy, and therefore coward, fears for our Indian dominion, against far worse miseries in another land. "If there be a greater calamity to human nature than famine, it is," said Lord Beaconsfield, "that of an exterminating war"; and he might have added—especially when one of the belligerents is a savage Power which murders and mutilates and slays by deliberate torture, or almost more frightful neglect, not only its wounded foes, but its own subjects, and even its stricken and useless soldiers. The readers of a ghastly account given in Monday's *Times* of a visit to Plevna, will find a much needed supplement to Mr. Archibald Forbes's description of Bulgarian cornfields and cottages and vines. That letter fully confirms the testimony of Mr. Forbes, that no "atrocities," no murder or mutilation of the wounded, no outrages on innocent peasants can be proved against the Russian armies. But the picture there given by an eye-witness of Turkish doings—of Bulgarian wagoners robbed of their all, forced into the commissariat service, and then for wages bastinadoed to death; the picture of the wounded thrown like carcasses on carts and shrieking unheeded for water; of hospitals crowded with agonised wretches wallowing in the filth of weeks; of English surgeons driven to madness by the callousness of authority, and haughtily forbidden to continue their beneficent work, proves too sadly that the harmlessness of the Turk in the scenes of Mr. Forbes's travels, is but the capricious harmlessness of a tiger when the passion of cruelty for a moment slumbers. If the present war is more than usually "an exterminating war," its frightful character is due wholly and solely to the anomalous position of the Turks in Europe, to the conscious precariousness of their rule, and to the utter impossibility of binding them by the customs and conventions of Christendom. As to the admitted ferocity of the Bulgarians when they get the chance, let us not be Pharisees. What were our own feelings, and what were our own deeds after the horrors of Cawnpore? If a Bulgarian peasant has a sister and mother outraged by inhuman brutes, and a brother whose feet are beaten to a jelly so that he lingers through three days of torture before he dies, he ought, no doubt, to feel Christian resignation. But is it so very amazing if he stabs in the back the first Turk against whom he can get a chance. Why, even the Jews who hung their harps upon the willows in Babylon, declared the man happy who should take Babylonian little ones and "dash them against the stones." Such feelings are certainly anti-Christian, but the question whether they are the result of mere Satanic pride or that of intolerable oppression, makes a very great difference to the tone of our condemnation.

"When I had the honour of last addressing you," said Lord Beaconsfield, in his dainty style, "Europe was on the eve of making a supreme effort to prevent that war. That effort failed." We would fain hope that some compunction of conscience dictated the curtness of this allusion to the shame of our diplomacy. "A supreme effort!" What constituted it "supreme?" Was it not the determination to send an ultimatum from united Europe to the barbarians of the Porte? If that course had been adopted there can be no longer any doubt as to what would have happened. Either the Turks would have knocked under at once, or else, separated by hostile fleets from their Asiatic resources, and confronted with Europe in arms, they would have felt little humiliation in submitting after a mere pretence of hostilities. It was our Government alone which resisted such an ultimatum. And though it is open to dispute whether, taking all things into consideration, they were well or ill advised in doing so, it is intolerable that they should affect innocence of responsibility, and lay the inevitable consequences on others. But after all there was one hopeful feature in the speech. For, as Mr. Gladstone remarked at Holyhead, with doubtless undesigned irony, "there was a good deal about the independence of Turkey, there was absolutely no integrity in the speech—I beg your pardon—I mean no reference to the integrity of Turkey." This was certainly a noteworthy omission, and we hope it is significant. For, after all that has happened, Russia neither can nor ought to be

content to leave Bulgaria just where it was before the war. Lord Beaconsfield would seem to have experienced as well as given pleasure by a somewhat discourteous approximation to satire in speaking of the Emperor of Russia. But the ominous absence of the chief European Ambassadors, to which the Lord Mayor referred with charming civic bluntness, suggests that under the Premier's happy auspices this country is likely to find itself alone in its ungenerous and unchristian jealousy of Russian policy in Bulgaria.

MR. BRIGHT AT ROCHDALE.

MR. BRIGHT's speech at Rochdale was an enlargement and illustration of Lord Hartington's theme that the Tories legislate for classes, and the Liberals for the whole nation. This is the sort of utterance that, for want of anything more definite, sometimes attains the dignity of a political cry; and we do not think the promotion of this particular saying is likely to be hindered by Lord Beaconsfield's after-dinner witticisms last Friday evening. It was from a festive point of view, no doubt, a happy hit to contrast the policy which makes classes comfortable all round with that which worries them all by turns. But experience shows that class bribing, even if it goes all round, means worry and harass to the nation; and the stress of this argument is always in the long run too strong for even Disraelian humour. Mr. Bright illustrated this point with reference to the Church, the landed gentry, and the law. There was nothing particularly novel in his remarks, but they were characterised by that singular freshness of feeling which enables Mr. Bright to proclaim the most time-honoured truths with all the force of enthusiasm that is usually associated with novelty of conviction.

We do not suppose that even Conservatives themselves would dispute the assertion, that if their "party comes to legislate on any matters connected with religion, its object is always to aggrandise the State Church." We are aware that there are some Tories who are not Churchmen, and more Churchmen who are not Tories. But we never yet met with a Conservative who did not regard the national establishment of religion as one of the first and most important institutions it is his policy to conserve. The characteristic position of the party is, that the privileges and support accorded to the State Church are the means of conferring a national blessing not attainable in any other way. This position is a perfectly intelligible one and open to maintenance by argument, though we are firmly convinced that all experience is against it. One result at least of such a policy is indisputable; and that is precisely what Mr. Bright asserts—that the interests of the clergy in the first place, and of their adherents in the second, will always be the exclusive subjects of consideration in any legislation on ecclesiastical matters. Here, then, is the most pointed instance possible of the characteristic difference between the Conservative and Liberal parties. Both profess, indeed, to be seeking the good of the whole people; but the one party seeks this end by the tortuous method of aggrandising a particular class, in the vain hope that these spoiled children of fortune will achieve what the Legislature might have accomplished more directly. The Liberal party, on the other hand, maintains that the creation or protection of a privileged ecclesiastical class does far more harm than good, and that the true province of legislation in such matters is, impartially to set free and facilitate the operation of the moral forces of the whole people. It was impossible for Mr. Bright to refer to this subject without pointedly alluding to the great hindrance offered by such a policy to the progress of national education. "If they [the Tories] are dealing with the question of what is called national education, they endeavour by all the means in their power, to give the control of the public education to the ministers and active associations connected with the Established Church." This of course was the main scope of the Act of last year; and this is the whole explanation that can be given of the manner in which the present Education Department worries and harasses and hinders school boards in their beneficent work. Here again the contrast between a Liberal and a Conservative policy is palpable. If the Liberals wished to take privileges from the Church in order to confer them on anyone else, the difference would be one of detail and not of principle. But, as Mr. Bright observed: "We have no idea whatsoever of dealing with the question of education, so that we should give exclusive privileges to Nonconformists." Even the blinded Tory prejudice cannot sincerely charge us with such an aim. Churchmen are for us simply a part of the nation, and we desire that as citizens they should have their full part in the common work, while we

ourselves equally with them should be deprived of any opportunity for making this national enterprise a sectarian propaganda.

Mr. Bright was undoubtedly severe in some of his strictures upon the clergy, but not more severe, we think, than is justified by indisputable facts. If an Independent or a Presbyterian minister were to go into a district distinguished by a zealous devotion to Christianity under an Episcopalian form, and were to treat it as a neglected heathen region, the proper scene of an apostolic mission, he would be justly chargeable with narrow and anti-Christian bigotry. But this is just the position almost always assumed by every incumbent of a new ecclesiastical district carved out amongst an active Dissenting population. This, in Mr. Bright's view, was just the position of the new Bishop of Truro in his first charge to the clergy of his diocese. Such an interpretation has been disputed by a clergyman in the *Times*, but it was certainly the understanding of the public. In Cornwall, Wesleyanism attained some of its greatest and most permanent triumphs, and it is perhaps deserving of Mr. Bright's encomium as the most religious county in England. Certainly there is no other part of England which approaches so nearly to Wales in the ample provision and universal distribution of places of worship even in the most out-of-the-way districts. Yet the Bishop of Truro gave the impression that a more complete organisation of the Church was principally needed for the suppression of an insufficient and unreal simulation of religion. Now this is rather hard on the Dissenters of Cornwall. Besides bearing the burdens of a Church that did not meet their needs they have made sacrifices of money and time and energy to organise other churches that did. And now there comes down, amongst them an emissary of the Government, armed with whatever moral weight may belong to a national appointment, and he declares it to be his first aim to neutralise and make of no effect all the religious devotion which has produced such wonderful results. It is he and his clerical colleagues who are to decide for the people of Cornwall what form of worship they are to adopt, and in this intolerant enterprise he is supported by the nation both by endowments and prestige. Indeed, this of course was the very object with a view to which the new bishopric was created by a Tory Government—a marked illustration of the policy of a party incapable of conceiving the accomplishment of any national good except by the aggrandisement of some privileged class.* In another article we have referred to the light cast by Lord Hartington's utterances in Scotland on the inevitable development of the Liberal programme. And this speech of Mr. Bright gathers into a focus the rays of illumination which otherwise, it must be confessed, might be somewhat scattered and weak.

PALESTINE EXPLORATION FUND.—On Monday evening the largest and most enthusiastic meeting ever known in Kensington was held in the Vestry Hall. The vicar presided. The hall was crowded in every part long before the hour of meeting, and numbers had to retire, not able to gain admittance. The resolutions were carried unanimously. The vicar struck the key-note of the evening in a most appropriate prayer, and by a discriminating introductory address. It is impossible to give even the merest outline of this great meeting, which lasted two and a-half hours. The speeches were all admirable, and the speakers were Dr. Grove, J. Macgregor, Esq., M.A. (Rob Roy), Dr. Raleigh, Lieut. E. R. Conder, R.E., Dr. Stoughton, Dr. Hessey, the Rev. H. Cocks, and Edmond Beales, Esq. Contributions amounting to 62l. were given at the meeting. It was stated that next spring Lieut. Conder's work, "Tent Work in Palestine," would be published—a work which the Rev. H. Cocks stated ought to be in the hand of every thoughtful reader of Biblical history, and every earnest lover of truth. Enthusiastic votes of thanks to the vicar and the speakers closed this most successful meeting.

BRAZILIAN ORANGES.—Oranges are now being imported from the Brazils. This is the first year in which any important quantity has been brought to this country, great difficulty having been previously experienced in getting the fruit in sound condition. This has, however, to some extent been overcome by care in gathering, packing, &c. The quality of this orange is said to be extremely fine, being ripe and sweet, which no European oranges are at the present period of the year.

The amount of unclaimed dividends now lying at the Bank of England is 3,506,956l.

The Bath Guardians gravely discussed the important question whether paupers should be allowed to smoke; and, in the end, came to a resolution to allow paupers "to receive presents of tobacco."

* It will be seen from a letter quoted elsewhere that Bishop Benson denies the inferences from the equivocal address referred to, and that he states facts which undoubtedly show that he is not acting in a spirit hostile to the Wesleyans in Cornwall.

Literature.

"THE ART OF BEAUTY."

Mrs. Haweis has written a most interesting book, full of valuable hints and suggestions; and if she is now and again a little inclined to be extreme and eccentric in her style of statement, we can easily forgive it to her in consideration of the real service she has done to English taste. We only hope that ladies generally may be induced to give some consideration to the facts and arguments she urges with so much force and tact. We are sure that few—even among women of taste—could read her book without getting some benefit from it; and in saying this we simply wish, of course, that it may be widely read, and to give it the best recommendation in our power.

The basis of the book is a series of articles which Mrs. Haweis wrote in *St. Paul's Magazine* some years ago—articles which were much spoken of at the time, and no doubt had some effect, but which suffered from the condensed form in which they appeared. Here Mrs. Haweis has full scope to treat her topics with all the fulness she desires. The First Book, which consists of eight chapters, is concerned with dress and ornament, in which bad taste and imbecility are considered, no less than the place of ornaments, their excess, and the bad taste that most often results from extravagance. The Second Book is short, and is devoted entirely to the head and head-dresses. This chapter is more interesting than might be expected, for the kinds and qualities of false hair are here discussed and the nature and effects of the varied dyes. The third book discusses "Beauty and its Surroundings," and a good deal is necessarily said about furniture and house decoration. The fourth book is in its own way perhaps the most interesting and humorous of all. It is entitled "A Garden of Girls," and discusses the characteristics of the various types of girls to be met at parties; for example, the nonentity, the ill-educated girl, the discouraged girl, the shy girl, the stupid girl, and the plain girl. In addition, a good deal is said about manners, and the pictures of the "At Home," and "Garden Party" are humorous, though here and there in this, as in some of the other chapters, the touches are rather broad and free. We cannot hope to give a better idea of the book than by presenting a few specimens of Mrs. Haweis' style. Here is a very well-timed protest against that overweening trust in the milliner and blind worship of the Moloch-custom, which is surely much needed:—

We shall never have any school of art in England, either in dress or decoration of any kind, until the fundamental principle of good art is recognised, that *people may do as they like* in the matter, and until women cease to be afraid of being laughed at for doing what they feel to be wise and right.

There can be no originality of scheme until individual taste is admitted to be free; and how can there be individuality while all are completely subservient to law, that law usually determined by folk who have neither natural feeling for beauty nor education?

With regard to the milliner, ladies should remember that by trusting to the milliner's "taste" (!) they are merely playing into the hands of various tradesmen whose interest it is to sell their goods, be they good or bad. The manufacturer's mill must be kept going, therefore the fashions must change; the milliner loves her perquisites, therefore she encourages every fashion which is of a kind to deceive the eyes as to quantity of material. It is to her interest that you should not be able to measure the exact number of yards she has used; it would be to her customer's very considerable interest did the customer calculate and understand more than she usually does, how much stuff is required for flounce, skirt, or sleeve!

The antiquities of dress are considered by Mrs. Haweis in such a way as shows how thorough and methodic her researches have been. And she is a bit of an eclectic too, as wise, shrewd, practical people most often are, and can see some good points that might be borrowed even from the ruffed and whaleboned costume of the time of Elizabeth. All those who are inclined to do homage to a false idea of the female form should read what Mrs. Haweis says about stays, and what they cost us,—

To those who know anything of anatomy, the impossibility of the organs retaining their natural place, and performing effectually their natural function, when the ribs are pressed in upon them, will at once be clear. All space in the body is utilised, and required by health; and though whilst the pressure affects the flesh and fat only, no harm results, directly the bones are touched the vital organs suffer. One can easily discover whether one's compression moves the bones, by measuring the width across the ribs with and without the stays.

And the face betrays the condition of the inside. Who can forgive the unhealthy cheek and red nose induced by such a practice? Who can forget the disease which has come or is coming? What sensible man or

woman can pity the fool who faints, perhaps in the midst of a dance or conversation, from the unbearable pressure on the heart, caused by stays and girdle—or, if they pity, do not also blush for her?

The Roman dame was wiser in her generation; the bands she employed prevented a slovenly appearance, and afforded support without impairing health or the supple beauty of the body.

Another point which Mrs. Haweis deserves praise for emphasising is the beauty of the feet when not disguised by the art (?) of the shoe-maker.

When we saw "Pygmalion and Galatea" performed a few years ago, we were struck with a peculiar movement in the players' feet, which for a time, sitting afar off, we did not understand. With every step, with every turn of the ankle, a kind of delicate ripple passed over the instep, as a thrill runs through a cornfield sometimes, under a tender wind; we were surprised to see how beautiful the movements were, how graceful were the lines from the ankle in every position. Presently we discovered that the beauty and grace were due to the absence of shoes. On examination, the feet of the ladies were not particularly small: yet they were prettier than the smallest concealed in boots; there was scarcely a position in which they did not appear lovely.

The actresses were in fact thinly stockinged, with sandals beneath the feet, an embroidered strap coming between the two first toes across the instep after the old Roman fashion. We have often thought, considering how much we lose by shoes and how very little we gain, that it is a thousand pities women do not bring in sandals—not the foolish ribbed pumps of the last century, but the real Greek sandal. Without the hard and deforming shoe, every muscle of the foot is in motion, and visible at every step; it is quite wonderful how pretty the feet appear even when not very small. In reality, we lose nearly as much by the shoe as the face loses by a mask; how much, we could easily see by covering the hands with patent leather or lined French kid, and then expecting them to entrance the spectator. We never see a woman's foot, we only see its leathern case, which is about as much a part or expressive of her foot as a violin-case is of a fine violin; and if women only knew the fascinations of a neat and delicate foot, where the outlines have not been impaired by corns, nor the bones by generations of deformity, no shoe would be worn again for ever.

Every artist knows that any foot that has ever worn a shoe is deformed. The great toe is bent in towards the rest of the toes, instead of being boldly parted. The other toes are crushed and shortened. How seldom in real life does one find the second toe longer than the great one, its natural length! If an artist wishes to make studies of a beautiful foot, does he choose out the smallest-footed lady of his acquaintance, and copy those "little mice" of hers? No, he ignores the whole race of French and English women. He goes off to the East, or to the fish-women on the shores of Italy, who have never worn a shoe; there he studies the free, practised muscles, the firm steps, the ineffably graceful movements. One may see in the pictures of Mr. Leighton, who has made a special study of feet, what feet ought to be.

What do we lose by the shoe? Form, firmness of tread, charm of appearance. And what have we gained by the shoe? Perhaps cleanliness, and a certain amount of protection for the foot against cold, wet, and friction; this in the case of men at least. Before shoes, people existed well enough without them, though there were still fragile ankles and tender toes. Stockings indoors, at any rate, would be as useful as shoes, if the great toe were separated from the rest, and the foot protected by a sole of leather, wood, or any other material, which, while being itself twice as serviceable as our "paper soles," could be padded with silk, inlaid with ivory, or coloured in any way, at once more beautiful and more useful. The straps might also be ornamented. Where warmth was needed, the stocking, of kid, indiarubber, worsted, or even velvet, would be quite as warm and serviceable as ordinary ladies' boots. The only difference would lie in their shape, and the absence of corns; and what a dangerous arrow might be added to our quiver of charms!

We can only afford room for one further extract, and that shall be of the shy girl, who is at once admirably touched and admirably aided, if she will but take the practical hints given to her here:—

The shy girl can do something to help herself. She can force herself to talk. She can constantly bear in mind that a certain amount of confidence in her own powers is needful to bring out whatever powers she possesses; nay, that complete withdrawal from the strife of tongues is a form of selfishness which often shackles and depresses those about her. There is the girl who is shy from believing that she is not "clever enough" to talk; the girl who has "nothing to say"—why, let her read the papers and talk about the giant gooseberries rather than be mute; even an inveterate habit of blushing may be brought within reasonable bounds.

At whatever cost, come out of your shell. Do not sit dumb: for this oppressive shyness, from being the cage in which your ideas die as they try to emerge, will after a time become the unwholesome vacuum precluding the very birth of them. Silence which forbids the utterance of thought not seldom destroys the capacity for thought. From being a very silent girl, you may become a very stupid woman; the vital force which once gave you unused ideas will cease to traverse your brain at all, and you will end a "bouche inutile," and a burden to the community.

It must be clearly borne in mind that shyness can be conquered, if not wilfully encouraged, just as it undoubtedly can be fostered by indulgence; for as our desires act strongly upon our will, so is it possible for our will to act on our desires, controlling both our attractions and our repulsions. Shyness is a kind of collapse of will, a form of moral paralysis; but we can strengthen the natural powers of our will as we can strengthen a feeble limb, by steadily exerting it, and each effort will make the succeeding effort less painful. How often one sees children, too young to be reasoned with, suffering almost physical pain from shyness, and

making everybody suffer with them, till a merciful nurse removes them.

We should not forget to mention in terms of the highest praise the clever and often quaint woodcuts with which Mrs. Haweis has enlivened the pages of her volume. If young ladies would but "lend their ears" for a little to Mrs. Haweis, we are quite sure that it would result in their being at once more tasteful, more happy, and more healthy than they now often are, with their false hair, high heels, tight corsets, and ever so much else of the same sort.

CAMP LIFE IN INDIA.*

If Mr. Sterndale has sacrificed something in matter-of-factness through the form he has adopted, he has gained, and only gained, in interest. In view of youthful readers (and youthful readers it is that he confesses he chiefly seeks), this is the one thing to be aimed at—compression, action, vivid narrative, with no interruptions of reflections and set or technical descriptions such as would be almost demanded in a more exact and unfettered narrative. We must not, therefore, demand from Mr. Sterndale what he does not profess to give us. He says:—

For the sake of making my book more interesting to my youthful readers; to enable me to impart much information in a pleasant colloquial manner, without the pedantry which might have been too obtrusive in an egotistical narrative; and, finally, to allow me to select from a mass of notes, jotted down at various times, those cases only which exhibited certain peculiarities in the animals concerned, and to arrange them in such a way as to carry the reader month by month through the successive seasons of the year. . . . My aim throughout has been to inculcate a love for nature, and secondary to it the more destroying of wild beasts.

Such being Mr. Sterndale's purpose, we have simply to ask whether he has written in such a way as to interest and amuse young readers. Our answer is decidedly in the affirmative. He is full of movement, picture, and incident, and can throw in very apt and characteristic conversations to enliven his pages and impart due variety. In addition, he manages to make his companions very definite and clear—Major Fordham and Ernest Milford, and even Nussur Khan very soon become as distinct to us as familiar acquaintances. In addition to the insight given into the fauna of India and the various kind of sport, the author seldom misses a chance of interjecting solid information on many points—as when at p. 19 he gives a simple account of the land-laws of India, or again in the Appendix, when he gives a valuable *resumé* of the natural history of our Eastern Empire scattered through the volume.

But adventure is the salt of the book. The following may be given as one specimen. When out with a crowd of native beaters, Milford has made his way to the top of a huge trap boulder, from which a commanding view could be had of the village:—

The boulder on which he and his followers stood seemed as though it had formed part of another equally large mass, which was still connected with the main portion of the hill. The whole was one of those curious natural freaks not uncommon in the overlying trap formation of the Satpura range, in which it appeared as though some volcano had burst through the upper crust, leaving great masses of igneous rock above the surface of what then may have been but barren lava bed, now decomposed by the wear-and-tear of ages into a fertile soil, covered with well-cultivated corn-fields and verdant pastures. There was a deep irregular fissure between the two rocks, the corresponding indentation of which proved that, at one time, the masses had been one piece, subsequently separated by some convulsion of nature. As Milford was peering down the dark chasm he was startled by a savage growl, and, at the same instant, he perceived a pair of greenish eyes glaring at him out of the gloomy recesses of the cave. Impulsively he presented his rifle, and fired both barrels rapidly. The hastiness of the act rather startled him, on a moment's reflection, for he had no other gun with him, and now he had emptied both barrels, leaving himself totally unprepared for a charge. The only thing to be done under the circumstances was to reload at once, when he found to his dismay that his ramrod, which was rather loose in the barrel, had dropped down the chasm at the time he fired. But not a sound was to be heard—all was still. Sending a man down for another gun, he waited impatiently for his return, when, seizing the fresh weapon, he ventured to the edge of the fissure again and peered down. All was quiet, and, as his eyes got accustomed to the gloom, he thought he could see a dusky object extended below. Stones were thrown down, when all at once arose a shout from the Gonds, "Asol na peela, asol na peela!" (bear's cubs, bear's cubs), and two little black shaggy creatures rushed out and tumbled downhill. A bright little axe flew from the hand of one of the Gonds, and one of the pair fell brained. The other got into a hole. It is astonishing with what accuracy these people use their little hatchets.

Some of the descriptions of birds and animals are excellent. This of the Indian green pig-ou may be quoted:—

The green pigeon of the Indian jungle is one of the

* *The Art of Beauty*. By Mrs. H. R. HAWEIS, Author of "Chaucer for Children," &c. (London: Chatto and Windus.)

* *Scenes: or, Camp Life on the Satpura Range. A Tale of Indian Adventure*. By ROBERT ARMITAGE STERNDALÉ, F.R.G.S. Illustrated by the Author. With a Map. (Sampson Low and Co.)

most beautiful birds. Every shade of delicate, well-matched colour blends in its plumage, the prevailing tints being green and pale yellow, with lilac and ashy grey, its eyes are most lovely, the irides are brilliant carmine with an outer ring of intense blue. But there is nothing harsh about the colouring of the birds, everything is subdued and harmoniously blended, and, unlike most other birds of gay plumage, its notes are sweet and plaintive, not the coo of the dove or ordinary pigeon, but a mellow, flute-like whistle, delightful to listen to. They are essentially frugivorous birds, and in action on a tree are not unlike parrots, as they move about plucking the berries of the various kinds of figs which form the staple of their diet.

The daring acts and the narrow escapes, all told with vigour and energy, no less than the fine humanity and uprightness of the book, render it, to our thinking, an admirable volume for young lads. Those especially who regard the East as their destination, will insensibly and in the most pleasant manner gather many impressions, and not a little knowledge, that in the future may be found practically helpful to them. We should add that the illustrations are admirable, and are clearly faithful.

CHILDREN'S BOOKS.

I.

The year promises to be more prolific than last year in children's books. Last year a certain restraint seemed to obtain in the minds of publishers as to the propriety of celebrating the Christmas season as heartily in that way as in some former years. But it may be that they were only reserving their forces for a full display this year; and thus we and the youngsters may reap the benefit of it. Already, at all events, the gay green-and-gold, the bright colours of all kinds, the attractive pictures, both coloured and black and white, are before us, as if to reverse the order of the season, and make a "summer to the mind," now that the "storm-cock blows his whistle," and winter seriously gives signal of his approaches.

First on our list comes Miss Sarah Dondney's "Stories of Childhood" (1). She has taken up a very good idea in the story headed "Girlhood," and worked it out well with the aid of some clear, beautiful, and characteristic illustrations. The story is put into the mouth of Miss Trixy, an artist, who tells it very well, and is not silent about many of her own difficulties, in which there may lie a lesson for many a little lady. Poor "Uncle Matthew," through the loss of whose money, new trials come to the workers, is well put before us. In the second story, "Clara," there is somewhat more of intensity, and we daresay it will be better liked by some. Clara and Mrs. Gaine and Aunt Flora are all very well portrayed; and we follow their fortunes, through disappointment, trial and sickness, and the "glints of sunshine" life affords them, with genuine interest. A little story, "Our Last Quarrel," is almost too trifling for its place here. Some of the pictures of London, in Kensington and elsewhere, are very well done. On the whole, we must say of Miss Dondney's "Stories of Childhood" that, though they lack somewhat the more striking and exciting elements which are often to be found in stories for the young and generally welcomed, they are carefully if quietly written, with a real desire to discriminate the characters, and bring out the lessons through their actions. But we do think that what action is in the story might have been a little accelerated and only had added to the interest. It is, however, far superior in intention and working out to the mass of Christmas books for the young; and is in outward aspect, tasteful and pretty.

Miss Matteaux brings us this time a book of verses, to which pictures have been most admirably done (2). She has a real instinct for childish feeling, and hits the fancy in fit words. We do not think it would be possible to combine more aptly the *insouciant* indifference and the gracefulness which form the *beau ideal* of children's verse, than in the "Battle of the Frogs and Mice," each verse of which is full of fun, as every feature and touch in the drawings is marked by character. We cannot imagine an intelligent child not being enthusiastic over this book—it is quaint and original and full of meaning, and yet it never goes far above the capacity of the child, while nevertheless an adult can quite appreciate and heartily relish the points; for a deep lesson is sometimes cunningly interjected, as in "The Buried Seeds." Next, after the "Frogs and Mice," we like "His Lordship and the Bear." But, where all is good it is difficult to characterise, and the verdict of the

children, who are at once judge and jury in such a case, might be against us.

Messrs. Sampson Low and Co. send us the "Christmas Story-teller" (3), which is really what it is called—"A Medley of Choice Morsels." The contents are full and varied, and all are brightly and cheerfully written. Particularly are we struck by Mr. Mark Lemon's "A Small House Over the Water." The Melvilles are not exactly a "happy family," but come very near it. The story of the "Pantaloon's Daughter," by Andrew Halliday, is full both of humour and pathos, and is skilfully told. Mr. Edmund Yates is just a little too free in his phrases in the "Lady of Laleham Abbey," which, however, is characteristic. Perhaps the sketches of theatrical life have more than the due proportion of space. Some of the poems are really good—as Mr. Astley Baldwin's "Christmas Samaritan," which has something of the true ballad in it. The illustrations are fairly effective, and, on the whole, it is an attractive volume.

Mr. H. Morley's "Chicken Market" (4) is not a new book, but only in a new edition. It has its own claims for a word here, however. It is a book of real invention and fancy. It is set in the key of the old fairy tales; but it has its own peculiar touches of grace and beauty. A few of the stories are mere fables, after the old-fashioned type, but "A Pattern of Dignity," at p. 12, is very good indeed. We can imagine nothing more delicately touched, and yet more true in its significance, than "Silver Tassels." But the book needs no recommendation from us; it has received the suffrages of the children, as is fully betokened by its reappearance in this chaste form, with an array of valuable illustrations. There is more skill and real humour in that *finis* tail-piece of the two pen-bearing owls than in some whole Christmas books.

We come to a very different type of book in the "Blue Banner," (5) which is an over hot-pressed edition of "Sinbad the Sailor"—with just enough of scientific knowledge admitted as to conform it to the demand for fact and scientific consistency. The translator, Mr. Collett Sandars, says well in the preface, "Tales of adventure in which the framework is either historical or scientific, but which contain such a plentiful admixture of entertaining incident from the realms of fancy, so skilfully interwoven, that it is sometimes difficult to distinguish truth from fiction, seem rapidly developing into a new source of romance." Certainly this is so; and with such writers as M. Léon Cahun, who is clearly a disciple of Jules Verne, the style will not be discredited. It is really astonishing how, amid the wildest flights, the lines of history and fact are held in view below. In spite of its wildness, some notion of the spirit and the customs of the period will be obtained. In this way the book may have a serious use. Few boys having begun to read the book will not go on, in spite of the savour of Frenchness here and there, which the translator might have done a little more to modify, without going far beyond his prerogative. The pictures are powerful and striking, but are, to our idea, also over-French in conception and general working out. But that they are effective must be admitted.

"My Rambles in the New World" (6) is a book, like the former, translated from the French, but it is of a very different order. It is pretty closely a record of travel, and very much both of amusement and instruction may be derived from it; for the writer is not only observant, but can describe character and out-of-the-way scenes. His adventures among the negroes at Havannah are particularly good, and give a vivid idea of the life and manners of these poor people in the past. "At Havannah," he says, "as well as at New Orleans, to associate with a negro is at once to shut all doors of polite society against one. I had, perhaps chosen my new acquaintances rather thoughtlessly; but I could never accustom myself to despise coloured men, and I could mention more than one who, in intelligence, morality, and goodness, is far superior to many white men. I had only to pass through Havannah, and it mattered little com-

(3) *The Christmas Story-teller: a Medley for the Festive Season.* By OLD HANDS AND NEW ONES. Fifty-seven illustrations. (Sampson Low and Co.)

(4) *The Chicken Market; and other Fairy Tales.* By HENRY MORLEY. With illustrations by Charles H. Bennett. (Cassell.)

(5) *The Blue Banner; or the Adventures of a Mussulman, a Christian, and a Pagan, in the times of the Crusade and the Norman Conquest.* By LEON CAHUN. Translated by Mr. W. Collett Sandars. With seventy-six wood-engravings by J. Lix. (Sampson, Low and Co.)

(6) *My Rambles in the New World.* By LUCIEN BIART. Translated by MARY DEHAUTEVILLE. (Sampson Low and Co.)

promising myself with the race of Ham." This shows the humane and kindly spirit which obtains throughout the book, and much of knowledge and improvement may be derived from its reading. Many of the cuts, we should say, are powerful specimens of wood engraving.

Sir Walter Scott's novels, in themselves, need no notice, but the lapse of the copyright has already led to the issue of "Waverley" in many forms. One of these is before us—that of Messrs. Marcus Ward and Co. (7)—a well-printed volume, with very expressive and good woodcuts (some of the smaller ones being really gems in their way), and, altogether, one of the cheapest books we ever saw, the price being only half-a-crown.

OF SOME NOVEMBER MAGAZINES.

We select from *Temple Bar* an article on the "Austrian Revolution under Joseph the Second," which occurred, as the reader will remember, about a hundred years ago. This Emperor is well described as "a philosopher on a throne." Being not only a philosopher, but a Radical, he denounced all spiritual and priestly slavery, and hoped, by giving full liberty, at least to make a way for all men being Christians. In a toleration prayer to the Almighty he asked, "Do errors of reason deserve banishment from society? Is society the means to win spirits and convert those that are in error? From henceforth let all the shameful bands of intolerance be torn asunder." And so came the famous Toleration Edict, giving larger liberty, but not equality. The author of this article describes the character and the effects of this edict. It was a great boon—it had great results. Joseph went on to secularise ecclesiastical property, abolishing monasteries and nunneries. Having thus declared his fearless intentions, he proceeded to declare his principles. He defined the limits of the authority of the priesthood to those that were given to them, in his judgment, by Christ—separating clearly the spiritual from the secular power. His ideas, both with regard to religion and education, were vast, and he did his utmost to free the people from the tyranny of the Church; but, like many a great reformer before his time, he died with the feeling of "total failure." And yet he did not fail, for his work remains to this day; and, but for him, the clergy of the Church of Rome would still be ruling Austria with an iron hand.

Of the articles in *Fraser*, Dr. Carpenter's on the "Psychological Curiosities of Spiritualism" is likely to attract the most attention. We could not express much admiration of Dr. Carpenter's lectures upon the subject, but of the present article we are obliged to say that it is the ablest and most complete exposure of spiritualistic jugglery that has ever been written. Dr. Carpenter takes Mr. Home's "Lights and Shadows" as his principal text-book, letting Mr. Home expose his brother and sister spiritualists in his own way. Next he deals with Mr. Wallace; Mrs. Guppy Volckman is pulled to pieces; the no less celebrated Eva Fay is tracked home, and the notorious John King and Katie, of who we have all heard so much, are reduced to their native elements. Dr. Carpenter's present article—calm, reasonable, and based upon authoritative evidence—will, we apprehend, find no one amongst the Spiritualists capable of effectively replying to it.

We are glad to see in the *Dublin University* the life-like portrait, and fine life memoir of John Linnell, senior, but we should insult our readers by indicating who John Linnell is. Have not his magnificent, and, in his own line, unequalled landscapes been exhibited on the walls of the Academy every year for more than half a century? Who that has once seen them can forget his corn-fields and his sheep? Who can forget his trees? Well, here is cheerily told most that is characteristic of his external life. A generation ago we first heard of John Linnell being a Baptist and keeping his Hebrew Old Testament and Greek New Testament by his side as he painted, looking them up, now and then, in the rest from work, and getting both knowledge and vigour from them. A friend once asked us if we would go to his Surrey home to visit him. But what could we take to him? Nothing but humble admiration, and that he, of all artists, least requires. Such intrusion upon great men arises from mere vulgar curiosity and impudence. However, as a side-note, let us refer to the fact, that although John Linnell is unequalled in his own sphere he is a Dissenter, as also is the best flower-painter that has ever lived,

(7) *Waverley.* By Sir WALTER SCOTT, Bart. With illustrations. (Marcus Ward and Co.)

(1) *Stories of Childhood; or, the Brook and the River* (Cassell, Petter and Galpin.)

(2) *Woodland Romances; or, Fables and Fancies.* By C. L. MATTEAUX. (Cassell, Petter and Galpin.)

and how many more are there whom we meet but do not know, and why should we?

A more original number of the *Cornhill* can scarcely ever have been published, but that which most attracts us this month, apart from the conclusion of Mr. Blackmore's story, is an article on "Some Sonnets of Campanella." And who was Campanella? He lived in Italy in the sixteenth century; he was a philosopher; he thought for himself; all his thoughts were not approved by the Holy Inquisition; he was accused of heresy; he was imprisoned and tortured in the dungeons of the Inquisition for twenty-five years; when an old man, released in time to die; and while imprisoned and tortured he sang these sonnets, full of life, liberty, and beauty. How could the Inquisition help punishing a man who would write such as this?—

From Rome to Ostia a poor man went;
Thieves robbed and wounded him upon the way:
Some monks, great saints, observed him where he lay,
And left him, on their breviaries intent.

A bishop passed thereby, and careless bent
To sign the cross, a blessing brief to say;
But a great Cardinal, to clutch their prey,
Followed the thieves, falsely benevolent,

At last there came a German Lutheran,
Who builds on faith, merit of works withstands;
He raised and clothed and healed the dying man.

Now, which of these was worthiest, most humane?
The heart is better than the head, kind hands
Than cold lip-service; faith without works is vain.

Blackwood, which is more than half full of the Eastern Question in one shape or another, and which now expresses the opinion (*whose?*) that time has come for "action" and "effort" on the part of England, gives also, which is pleasant reading, some remarkably clever translations from Heine by Mr. Theodore Martin, who, now that he has finished the third volume of the Prince Consort's Life, has probably turned them off just as such translations should be. Here we have both Heine and his translator at their best, and who will not say so?

The world is so fair, and the sky so blue,
And the breezes so soft, and so balmy, too,
And the meadow flowers are so bright of hue,
And they sparkle and gleam in the morning dew,
And all men are merry and glad to view,
Yet fain would I lie in the churchyard bed.
And nestle in close by my love that's dead.

Mrs. Crawford's article on Thiers in *Macmillan* will attract all readers. If this writer had the art as well as the faculty of writing, it might have been better, but we take the paper as it stands—invaluable as a personal report concerning an unquestionably conspicuous and, latterly, great statesman, who gave to the reporter such incidents of his life as she has so well told. What one prefers most in such notices are small details of personal habits, just because they make us know and understand the man all the more, as we can so well understand Dr. Johnson's character from his involuntary nervous movements. Very faithful are these *notabilia*, as when Mrs. Crawford tells us that Thiers was "kind and genial, but not a benevolent man," and that he was a Fatalist, or what Miss Martineau would have called a Necessarian. Is this of Bismarck's ironical or not?

Bismarck, who is not a man of very delicate feeling, was charmed with his super-civilisation, and at Versailles complimented him upon it. "Talk on, talk on, I beseech you," he said to him, when they had laid aside grave business for lighter conversation. "It is delightful to listen to one so essentially civilised."

There is a revelation in these pages of Louis Philippe's intention to marry the Duc de Nemours to Queen Victoria, which is now to history.

We are accustomed in these days to historical and biographical whitewashing, but, still, we did not expect to see Marat whitewashed as he is in the *Gentleman's Magazine*. There are one or two matters, however, in which we agree with the writer. We agree that Marat spoke and wrote often injudiciously. This black-blooded Marat, with a tongue that murdered and a hand that strangled, was simply "injudicious." Well, it turned out that he was: so injudicious did Charlotte Corday think him that she thought it desirable to end his life with a dagger. We agree, also, that Marat was a "practical" man. What a nice phrase that is to use when it means sending a few of his fellow-patriots to the guillotine! Surely euphemism can no further go. However, this article is worth reading, as the last product of the great school of historical whitewashers.

We cull the following from the *Belgravia*, said to be a true story, by Mark Twain. An American captain is giving an explanation of the miracle on Mount Carmel. He is slightly confused between Isaac and Elijah, but this is his explanation:—

"What does Isaac do now? He steps up and says to some friends of his, there, 'Pour four barrels of

water on the altar!' Everybody was astonished; for the other side had prayed at it dry, you know, and got whitewashed. They poured it on. Says he, 'Heave on four more barrels.' Then he says, 'Heave on four more.' Twelve barrels, you see, altogether. The water ran all over the altar, and all down the sides, and filled up a trench around it that would hold a couple of hogsheds—'measures,' it says; I reckon it means about a hogshed. Some of the people were about to put on their things and go, for they allowed he was crazy. They didn't know Isaac. Isaac knelt down and began to pray; he strung along, and strung along, about the heathen in distant lands, and about the sister churches, and about the State and the country at large, and about those that's in authority in the Government, and all the usual programme, you know, till everybody had got tired and gone to thinking about something else, and then, all of a sudden, when nobody was noticing, he outs with a match and rakes it on the under side of his leg, and pff! up the whole thing blazes like a house afire! Twelve barrels of water! Water, your grandmother! Petroleum, sir, PETROLEUM! that's what it was!"

"Petroleum, captain?"

"Yes, sir; the country, was full of it. Isaac knew all about that. You read the Bible. Don't you worry about the tough places. They ain't tough when you come to think them out and throw light on them. There ain't a thing in the Bible but what is true; all you want is to go prayerfully to work and cipher out how 'twas done."

There is a sketch in *London Society* of "Saturday Night at the Cat," which we commend to all temperance associations. It is not an exceptional one. The Cat is a public-house—there are hundreds such in London—the landlord of which refuses 17,500*l.* for the goodwill, and well may he when his returns amount to about 10,000*l.* a-year, of which nearly one-half is profit. Mr. Chowler, of the Cat, will retire in a few years with a fortune of several thousand pounds. And you and I, good reader? Well, we shall be better off, even than he, although we may miss the thousands.

We are said to be, as a nation, of a good deal of Low Dutch origin, and it is also said that the foundation of our language is Low Dutch. Therefore, but for our Norman mixture, we might have been what the Dutch are now, with not quite so much enterprise, but with something to compensate for the lack of that. And this is what we should have been, as described by Mr. Charles Wood in the *Argosy*:—

One of the great charms of Dutch life, its chief characteristic, is its simplicity. A Dutchman will not materially alter his mode of living with the increase of wealth. The love of display, of spending money, is not one of his failings. Not so much, perhaps, from the love of the money, a wish to save and accumulate, as that he finds his happiness in quiet unostentation. An affection for everything that is simple and gives no trouble, is inherent; a part of his nature. Where an Englishman would launch out in display and all the luxury that wealth can procure, a Dutchman will continue in the same quiet, respectable, undemonstrative manner to which he has always been accustomed. His dependants will not increase in number, or his table groan under the weight of dainties. He dispenses often with a carriage, simply because he has hitherto done without it, and can do so still. There is no attempt to outvie his neighbour in magnificence. These ambitions are unknown amongst them. Their hours are almost universally the same. Breakfast at eight or half-past. Coffee and bread and butter: not a substantial meal as in England. About twelve o'clock luncheon. This they call taking coffee, and when inviting a friend for this midday meal, it is always said, "to take coffee." It consists of that beverage, or wine and beer for those who prefer them, bread and butter, and a dish of hot or cold meat. Five o'clock is the general dinner hour. After this they take tea or coffee, and the last thing before going to bed many sit down to a heavy supper. Which is the more charming, *our* life or this?

We have now picked out some of the more noticeable articles in this month's magazines, but a line must be left for the *Congregationalist*, in which we have two very noticeable articles—one on Henry Rogers and the other on David Cox. Both are admirably written; but, after all, no one has fully brought out the unconventionalism of Professor Rogers's habits and character. Those who knew him well could tell strange anecdotes of this, and why should they not be told?

BRIEF NOTICE.

The Mythology of Greece and Rome. With Special Reference to its use in Art. From the German of O. Seeman. Edited by G. H. BIANCHI, B.A., late Scholar of St. Peter's College, Cambridge. With sixty-four illustrations. (Marcus Ward and Co.) The publishers have done a service to English art students by issuing this compact translation of Herr Seeman's useful book. It is arranged on an admirable principle, aiming as it does at giving a view of the subject as a whole in a series of distinct, well-written chapters. The translator is right when he says, "There has long been a want of a book which would, in moderate compass, give a clear and readable account of these legends; for dictionaries of mythology do not give a view of the subject as a whole, and the price of most other works on the Greek and Roman myths would prevent their being used as class-books." And he is

right when he adds, "The works of art in our galleries and museums require a certain amount of knowledge of the mythology of the Greeks and Romans for the full appreciation of their subjects. There is hardly any literature in Europe which has not been more or less coloured by these legends; and in our own day their power to inspire the poet has by no means ceased." Mr. Bianchi might have added the painter; for so long as Mr. Leighton paints, the phrase would be justified. And how many, for instance, would have enjoyed Mr. Swinburne's "Erectheus" more fully had they been able to get such a simple and comprehensive account of the subject as we have here. The engravings, well drawn and clearly cut, are calculated to aid the student; and we can conscientiously recommend this handbook to such as may be desiring light on the classic myths.

Epitome of News.

The Queen attended Divine service in Balmoral Castle on Sunday. The Rev. Dr. Scott, of Green-side Church, Edinburgh, officiated. On Friday last, the birthday of the Prince of Wales, the Queen and Princess Beatrice went to Abergeldie in the morning to visit the Princess of Wales. The Princess and her daughters afterwards came to the Castle and remained to luncheon with the Queen. After luncheon, Her Majesty, accompanied by the Princess, went down to the ballroom, where were assembled the ladies and gentlemen of the household and the servants and tenants of Balmoral, and drank to the Prince of Wales's health.

Her Majesty is expected to leave Balmoral about Nov. 23 and return to Windsor.

The thirty-sixth anniversary of the birth of the Prince of Wales was celebrated on Friday at Windsor and Sandringham with the customary rejoicings. His Royal Highness left Sandringham House on Monday afternoon for Walton. He is to pass a few days at Merton Hall, the seat of Lord Walsingham.

Mr. Gladstone, with Mrs. and Miss Gladstone and Mr. Spencer Lyttelton, left Dublin on Monday by the express boat for Holyhead. A large crowd collected and gave Mr. Gladstone a very hearty farewell.

All the Ministers were present at a Cabinet Council held in Downing-street on Saturday, the third during the week.

Mr. Jacob Bright, M.P., who is staying at Nice, has addressed a letter to Mr. Robert Leake, chairman of the Executive of the Manchester Liberal Association, in which he expresses a fear that, owing to the state of his health, he will be unable to take part in any political gatherings during the coming winter.

Mr. McCarthy Downing, M.P., has formally withdrawn from his connection with the Home Rule Confederation of Great Britain.

Notwithstanding the resolution of the committee of the Mansion House Indian Famine Relief Fund to make no further appeal for subscriptions, large sums continue to be sent to the Mansion House for the fund, which now amounts to 453,000*l.*

Attention is drawn by the Registrar-General to the fact that fourteen fatal cases of hydrophobia have been registered in London since the beginning of the year, the corrected average annual number being but four.

On Saturday morning the result of the election for the Lord Rectorship of the Edinburgh University was declared, the Marquis of Hartington polling 932 votes, and Mr. Cross 684.

The London School Board propose to erect no less than sixty new schools (in addition to the twenty-two now in course of erection), at an estimated cost of one million sterling.

A letter was received at Bristol on Saturday announcing the sudden death of the eldest daughter of Mr. Morley, M.P., and that gentleman was, therefore, unable to attend the Liberal banquet of the Colston Societies yesterday.

On Saturday a new street, from Edgware-road to Paddington-green, was thrown open. The new thoroughfare is one of the metropolitan improvements carried out under the supervision of the Metropolitan Board of Works, is sixty feet wide, and is known as the New Harrow-road.

Orders have been given by the Admiralty for the construction of eleven swift torpedo vessels, an improvement on the Lightning type. Their cost will be rather more than 60,000*l.*

So great is the distress amongst the ironworkers in South Wales that large numbers of them are stated to be dependent upon the parish or private charity. There are thousands either wholly or partially out of employment.

Lord Moncrieff, the umpire in the Clyde ship-building dispute, has given his award. He finds that the state of trade at the time of the strike did not warrant an advance of wages. This decision affects 2,500 men. The strike is estimated to have cost 100,000*l.*

The directors of the Manchester and Sheffield Railway Company announce that they have received a notification from the chairman of the Midland and Great Northern Companies that the negotiations for the joint purchase of the Sheffield undertaking are at an end. The terms proposed by the Great Northern and Midland were an ultimate rent charge of 4 per cent, which was declined by

the Sheffield, and 4½ per cent., with contingent reserves, was proposed in return, which latter terms are now declined by the two companies. The negotiations are therefore at an end.

Reports from English farmers in all parts of the country, says the *Chamber of Agriculture Journal*, are of a gloomy description; and the accounts from the North, and especially from Scotland, are still more distressing—corn unharvested, much uncut, a great proportion cut quite green, oats proving very deficient as well as wheat, which is the worst crop known, and barley of wretched quality. Grazing is a losing business. Store and half-fed cattle are being thrust upon the market for want of roots to feed them on, and the prices have tumbled down; and the disastrous failure of the turnip crops is estimated at millions of pounds loss.

Messrs. Thomas Cook and Son, in consideration of the services which they rendered to the British Executive throughout the Vienna Exhibition of 1873, have been appointed exhibitors' passenger agents for the British section of the Paris Exhibition. Mr. Cunliffe Owen, in communicating the appointment, says:—"The principal object which His Royal Highness, as President of the Royal Commission for the Exhibition, has in view is the reduction of the passenger rates in favour specially of the exhibitors, their assistants and workmen, who may be visiting Paris throughout the course of the next year."

It is worthy of the remark, though probably not extraordinary, that nearly all the crimes which were the subjects of indictment at the recent Exeter Assize were conducted to by drink; and further, that but for drink not one-half of them would have been committed at all.

Mr. T. H. Sidebottom, M.P., speaking at Stalybridge on Saturday, said the chief cause of the present depression of trade was over production. About three millions of spindles had been recently started at Oldham, and many more were yet to be started; and he could see little reason to hope for any substantial improvement for years to come in that branch of the cotton trade spinning medium counts of yarn.

Three successive slight shocks of earthquake were felt at Charleville, county Cork, on Saturday evening. The air was quite clear at the time, but rain commenced falling almost immediately, and continued through the night. A great part of the country was on Sunday deluged with rain, and serious floods have occurred in several quarters.

The prisoner Thomas Pratt, who was convicted at the last session of the Central Criminal Court of the wilful murder of a woman with whom he had lived, named Elizabeth Frances Brockington, was executed on Monday morning at eight o'clock within the walls of the gaol of Newgate. He had admitted the justice of his sentence. Marwood was the executioner. He very speedily adjusted the rope, and when the drop fell the prisoner appeared to be dead in an instant. The length of the rope gave the prisoner a drop of at least six feet, and, as the doctor observed, "it was a case of instant death."

It has long been known that the General Post Office has altogether outgrown its premises, and it was rumoured some time ago that, in the event of Christ's Hospital being removed to the country, it was not unlikely that a building large enough to accommodate the chief office and some of its branches would be erected on the site. The *Times* hears, however, that this idea is abandoned, and that the authorities of the Post Office now contemplate purchasing from the City the vacant plot of ground, consisting of about eight acres, which stretches along the Embankment from Blackfriars to the Temple.

Miscellaneous.

CAPITAL PUNISHMENT.—At a meeting of the Dialectical Society, held on Wednesday at the Langham Hall, London, an interesting discussion on capital punishment took place, introduced, at the request of the society, by an address from Mr. William Tallack, secretary of the Howard Association. He showed the long and successful operation of the discontinuance of the death-penalty in the American States of Michigan for thirty years, Rhode Island, for twenty-five years; Wisconsin, for twenty-four years; Iowa, Maine, Illinois, and Tennessee; also in Switzerland, Holland, Belgium, Portugal, Tuscany, Saxony, Oldenburg, Wurtemberg, Nassau, &c., and in the vast Russian empire (as far as cases of ordinary murder are concerned). As a consequence of abolition, the conviction of murderers in these countries has become much more certain, while the crime itself has not increased but rather diminished. Respecting Italy, official statistics were quoted showing that murders are very frequent in most of the provinces where capital punishment is retained, but that in Tuscany (where there has been no execution since 1830), murders are fewest, being less than one-fourth of those in Sicily, for example. Mr. Tallack laid it down, as a principle, that murder should be repressed in the most effectual and certain way possible, but that in this respect the capital penalty peculiarly fails, inasmuch as it is necessarily attended by various obstacles, obstacles which specially prevent that one penalty from being accompanied by the comparative regularity attending secondary punishments. The reason for this is mainly the irrevocable nature of death

punishments, demanding, as they do, an extreme certainty of evidence, whilst, at the same time, in murder cases, there is often less evidence than for most other crimes, the victim being put out of the way in secret. An incident was mentioned which occurred on one occasion at the Assizes of the Home Circuit, when two prisoners were tried on almost identical evidence, but the one charged with a capital offence was acquitted, whilst the other, on a non-capital charge, was condemned to penal servitude. A juror, on being remonstrated with for this apparent inconsistency, replied, "Why, surely you would not hang a man on the same evidence for which you would consent to send him into penal servitude? Because in the latter case a mistake, if any, can be rectified, whilst in the former instance the mischief would be irreparable." In the discussion which followed the address, Dr. Drysdale, Mr. Wm. Griffiths, Mr. Read, and other speakers took part.

PROVINCIAL MAYORS.—The following gentlemen were elected on the 9th:—Ashton-under-Lyne—G. H. Mellor (C). re-elected. Arundel—W. W. Mitchell. Barnsley—Alderman J. S. Parkinson (L), third time. Barnstaple—C. S. Willsire, re-elected. Barrow-in-Furness—H. W. Schneider (L), third time. Bath—Alderman Murch (L) (re-elected). Banbury—P. Turner (L) (second time). Bedford—J. Taylor (L). Bradford—Alderman Briggs Priestley (L). Beaumaris—Alderman Wynne Jones (C). Birmingham—W. Kendrick (L). Burnley—Alderman Robinson (L). Beverley—A. Crosskill (L). Bideford—Alderman Joyce. Blackburn—J. Dickenson (C). Bolton—James Greenhalgh. Boston—J. Thorn (L). Bridgewater—T. Collins. Brighton—Alderman J. E. Mayall (L). Bristol—Alderman Edwards (C). Buckingham—T. Ridgway (C). Bury St. Edmunds—J. Watlington (C), third time. Cambridge—Thomas Hacks Naylor, M.A. (C). Canterbury—Captain Thomas Lambert (C). Chester—W. Farish (L). Chesterfield—Drabble (L). Carlisle—S. J. Bunning (L). Dartmouth—S. H. Seale (C). Denbigh—T. Gee (L). Derby—H. Bemrose (C). Devonport—J. W. Ryde (L). re-elected. Dunstable—John Barley. Doncaster—R. C. Bentley (C), third time. Dorchester—Dr. Aldridge (L). Dudley—W. North (L). Edinburgh—T. Jamieson Boyd (L). Exeter—H. D. Thomas (C). Falmouth—T. Webber (L), third time. Gateshead—J. W. Robinson (L). Guildford—A. Crooke (C). Gravesend—M. A. Troughton. Halifax—S. T. Midgley (L). Hanley—Alderman Gilman (L). Harwich—W. Groom (C). Hastings—Alderman Howell. Hereford—W. Stallard (C). Huddersfield—Alderman Woodhead. Hertford—Dr. W. Warrener (C). Hull—R. Waller (L). Huntingdon—R. Brown (L). Ipswich—C. Cowell. King's Lynn—W. Thompson (L). Lancaster—A. Seward (C). Leamington—Councillor Harding (C), second time. Leeds—Councillor Carbutt (L). Leominster—Samuel Goode. Leicester—C. Stretton (L). Liverpool—A. B. Forwood (C). Louth—H. D. Simpson (C), second time. Ludlow—E. Davies. Luton—Alderman Cumberland (C). Lichfield—Alderman J. Brown (C). Lincoln—Councillor Cottingham (L). Macclesfield—J. W. White (L). Manchester—Alderman Grundy (L). Middlesbrough—S. A. Sadler (C). Margate—Councillor Wood, J.P. (C). Monmouth—J. Coates (C). Newark—Becher Tidd Pratt (C). Newbury—Slocock (C). Newcastle (Staffordshire)—Alderman Willeard (C). Newcastle-on-Tyne—Thomas Robinson. Newport (Isle of Wight)—Alderman Pattis (C). Newport (Mon.)—J. Moses (L). Norwich—J. D. Smith (C). Nottingham—Alderman Ward (L). Oldham—Alderman Bodden. Oswestry—J. Thomas (L). Oxford—Alderman Cowell (C). Poole—A. Balston (L), re-elected. Portsmouth—W. D. King (L). Preston—J. Scatterthwaite (L). Penzance—C. C. Ross (C). Peterborough—Dr. D. Paley (L). Plymouth—J. Wills (C). Reading—J. Silver (L). Rochdale—G. Booth (L). Salisbury—R. Wilson (C). Salford—Alderman Walmsley (C), re-elected. Sheffield—F. T. Mappin (L). Shrewsbury—Alderman R. H. L. Burton (C). Stafford—J. Averell (C). St. Albans—Dr. Price. Scarborough—B. Smith (L). Southampton—A. L. M'Calmont (C). South Shields—J. B. Dale (L). Stamford—H. T. Betts (C). Stratford-on-Avon—H. Newton (L). Sunderland—S. Story (L), re-elected. Tamworth—N. Macfie. Taunton—H. Jacobs. Wallingford—R. Deacon (C). Wakefield—W. H. Stewart (C). Windsor—J. Dewe (C). Walsall—W. Bayliss (L). Warwick—Dr. J. Tibbetts (L). West Hartlepool—Alderman Groves (L). Weymouth—J. Ludnie (L). Wigan—W. Mayhew (C). Winchester—J. T. Clifton (L). Wolverhampton—D. Kendrick (C). Worcester—F. Dingle (C). Wrexham—J. C. Owen (C). Yarmouth—C. Diver, (C). Yeovil—J. Curt's (C). York—W. Vairey.

Cleanings.

The people of Cardiff are in high dudgeon at Lord Bute for having declined an invitation to a Corporation banquet.

An American magazine gives the following quaint recommendation:—"Always speak well of the dead, and once in a while say a good word for the living if you have the time."

"What is the chief use of bread?" asked an examiner at a school exhibition. "The chief use of bread," answered the urchin, apparently astonished at the simplicity of the inquiry, "is to spread butter and jam on it."

"Anna, dear, if I should attempt to spell Cupid, why could I not get beyond the first syllable?" Anna gave it up. Whereupon William said: "Because when I come to c u, of course I cannot go further."

"Allow me to be your bean," said a gentleman, placing his umbrella over a lady in a shower. "Thank you. I've plenty of fair-weather beaux; so I suppose I must call you my rain bean," she replied archly.

A lover of good coffee entered a grocery recently, and, holding up a handful of ground coffee from a big can, he inquired, "Are there any beans in this coffee?" "No, sir," promptly replied the grocer. "How do you know?" asked the man. "Because I was out of beans, and had to put peas in!" was the answer.

CONSECRATED GROUND.—A man was one day wheeling a barrow across a churchyard not twenty miles from Manchester, when he was threatened by the clergyman with a condign punishment for his daring outrage in polluting the consecrated ground by his wheelbarrow. The man, scratching his head, said, "I did not know but the wheelbarrow was consecrated too, for I borrowed it of the sexton."

SONOROUS LANGUAGE.—"Boy," said a gentleman to the hostler of a hotel, on alighting from his phaeton, "extricate that quadruped from the vehicle, stabulate him, donate him an adequate supply of nutritious aliment, and when the aurora of morning shall again illuminate the oriental horizon I will award thee a pecuniary compensation for thine admirable hospitality." The boy ran into the house and told his master that a Dutchman wanted to see him.

AN UNEXPECTED ANSWER.—Dr. Louis, of New Orleans, who is something of a wag, called on a coloured minister, and propounded a few puzzling questions. "Why is it," said he, "that you are not able to do the miracles that the apostles did? They were protected against all poisons and all kinds of perils. How is it you are not protected now in the same way?" The coloured preacher responded promptly: "Don't know about that, Doctor, I 'spect I is. I've taken a mighty sight of strong medicine from you, Doctor, and I is alive yet."

STEAM LAUNDRIES.—Steam laundries turn out, as many of them are at present conducted, to be a snare and a delusion. The clothes washed at them get torn with a marvellous rapidity, and, among the great washings which are sent to them from hotels and large establishments of various sorts, the small items of the washing of an ordinary family have an uncomfortable way of getting lost. Housewives know the miseries of buttons and strings wrrenched off; collars, cuffs, worked petticoats, and everything with frills or ornamentations, torn to rags; stockings returned not properly washed, and flannels gradually shrinking and thickening in a way marvellous to behold and uncomfortable to wear. Every week recur these minor but most trying evils. All the talk about them brings them only more vividly before the sufferers. Who is preparing to bring effectual relief? He or she who can do so will be looked upon as a universal household benefactor.—*Weekly Review.*

HOLLOWAY'S PILLS.—Let the Sick take heed.—The stomach is the commissariat of the physical system. It furnishes the material sustenance of every organ. If disordered, the whole body languishes; but however severely it may be affected, its tone and vigour may always be restored by a course of these irresistible Pills. Biliousness, indigestion, liver complaints, and other disorders of the stomach can easily be cured by the use of Holloway's Pills. Thousands attest this assertion, and no sufferer who has ever tried them will deny their supreme efficacy. In every case of stomach disease, from the mildest case of dyspepsia to the disorder of both liver and stomach, from the nausea of the free liver to the vomiting accompanying ulcerated stomachs, these Pills immediately relieve, and by perseverance effectually cure.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN'S Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, blouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

Births, Marriages, and Deaths.

BIRTHS.

COUSINS.—July 24, at Antananarivo, Madagascar, the wife of Rev. G. Cousins, L.M.S. missionary, of a son.

STEWART.—Nov. 7, at 16, Vanbrugh-park, Blackheath, the wife of Alex. Stewart, of a son.

MARRIAGES.

WOOLLACOTT-WHITAKER.—Nov. 6, at Camden-road Chapel, T. G. Woollacott, of Maitland-place, Lower Clapton, to Julia, daughter of the late P. Whitaker, of Braiton, Wilts.

ARMFIELD-MAXWELL.—Nov. 7, at the Baptist Chapel, Penzance, by the Rev. Alfred Bird, Joseph John Armfield, of the Vale of Avon Iron Works, Ringwood, to Maggie, eldest daughter of John Maxwell, of Penzance.

ELLIOT-RICHARDSON.—Nov. 7, at Trinity Presbyterian Church, Clapham-road, by the Rev. Dr. McEwen, William C. Elliot, of Palace-road, Lambeth, to Harriet, daughter of William Richardson, Brunswick Lodge, Vauxhall.

DEATHS.

CRISP.—Nov. 6, at Ealing, the Rev. Edmund Crisp, for many years missionary in India, late Association Secretary of the Religious Tract Society, aged 78.

MARTINEAU.—Nov. 9, at 5, Gordon-street, London, Helen, wife of the Rev. James Martineau, aged 73.

You can expend your entire income and yet insure its return without further outlay or liability of any kind. On all purchases ask your tradesmen for Coupons of the General Expenditure Assurance Company (Limited). Head Offices, 19 and 21, Queen Victoria-street, E.C.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it turns in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

Advertisements.

Just published, price 1s.; by post, 1s. 1d.

VIVISECTION VIEWED under the LIGHT of DIVINE REVELATION. By M.A. CAMBRIDGE. William Ridgway, Piccadilly; and all Booksellers.

A BAZAAR

USEFUL AND FANCY ARTICLES (In Aid of the Building Fund of the New Sunday Schools and Christian Institute in connection with Robertson-street Chapel, now in course of erection in Priory-street, Hasling's), will be held at the

MUSIC HALL,

On NOVEMBER 27th, 28th, and 29th, 1877.

Contributions of Work, Articles for Sale, or Money, will be thankfully received by Mrs. Griffin, Rusholme Lodge; Mrs. New, Chesham Lodge; or any Lady of the Congregation.

LAW.—A Firm of Nonconformist and Liberal SOLICITORS, of old standing and large general practice in the country, is open to RECEIVE an ARTICLED CLERK, who would have every opportunity of acquiring a thorough knowledge of his profession. Premium, 250 Guineas.—Address, Z, care of Messrs. Hooper and Son, 69, Ludgate-hill, London, E.C.

HOME EDUCATION.—A LADY residing in the healthiest part of Malvern, and wishing to Educate her own little Daughters at Home, would be glad to hear of Two or Three others to join them.—For particulars apply to Rev. A. S. Richardson, Castle House, Malvern.

WANTED (after Christmas), by a Lady, a SITUATION as HOUSEKEEPER, or Companion to a Lady, or any place of trust where nothing unusual is required. Good references. Address, M. H., Maiden Newton, Dorset.

THE DIRECTORS of the EAST of ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOPS STORTFORD, will have VACANCIES for Three or Four PUPILS at CHRISTMAS.

Early Applications are requested, addressed to the Lady Principal—Miss LEWIN.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland. Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

M. CONEVON, Professor at the LADIES' COLLEGE, LAUSANNE, aided by Madame CONEVON, continues to RECEIVE YOUNG LADIES either for study at the College or for lessons at home. Highly recommended by the Rev. H. C. Leonard, M.A., Bourne mouth, who will send prospectus, &c., on application.

NATIONAL INSTITUTION for DISEASES of the SKIN,

227, Gray's-inn-road, King's-cross, London, W.C.

Established 1864.

Physician—Dr. Barr Meadows, 47, Victoria-street, S.W. Free to the necessitous; payment required from other applicants.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.—"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD.—CONSUMPTION, Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louise Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principal—The Misses HOWARD.

AUTUMN TERM began THURSDAY, Sept. 20.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond. U.)

JUNIOR SCHOOL.

To provide for the requirements of Little Boys needing motherly care, and also for Boys whose education is not sufficiently advanced to enter upon the College course, a PREPARATORY SCHOOL has been OPENED, in a separate building and with separate playground, under the care of Mrs. MILNE (widow of the late Rev. W. Milne), in whose high qualifications the Committee have perfect confidence. Periodical examinations are conducted by the Principal of the College.

Terms, 26 Guineas per annum.

For Prospectus or further particulars apply to the Principal, as above, to Mrs. Milne, or to the Secretary,

Mr. ALBERT GOODMAN, Taunton.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.

(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. During the past year, 1876-7, all the candidates sent up from the School have passed the Local Examinations. Cambridge Local Examination, Dec., 1876, one Senior and five Juniors passed (three in honours and distinguished in four subjects). Oxford Local Examination, May, 1877, one Senior and two Juniors passed (one in II. Class). They passed collectively 107 out of 108 subjects. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

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Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.

In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.

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School situated in healthy suburb of Brighton. Principal a Dissenter. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.

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VICE-MASTER—

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JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

T. T. JEFFERY, Esq., B.A., late Scholar and Prizeman of Peterhouse, Cambridge; 9th Classic in 1877.

ALFRED ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

ARTHUR ERLEBACH, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced the 20th SEPT. For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. S. H. MARTEN, B.A., Lec. S.E.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A. (London), First in the First-class at both First and Second B.A. Examinations.

ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College.

Boys are prepared for the Universities, the Professions, and for Commerce.

Nine Seniors and twenty-six Juniors, out of a school of a hundred pupils, passed the last Cambridge Local Examination, thirteen with honours—one the first Senior in England, who obtained the Syndicate's prize of £12, the Hatherston Scholarship of £40 per annum, and the offer of the Bursarship given by St. John's College, Cambridge, (to which is added £20 a-year) to the first in Greek and Latin.

There is a large swimming-bath on the College premises.

For particulars as to scholarships, &c., apply to the Head Master, or to the Secretary, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

AUTUMN TERM from SEPT. 18th to DEC. 20th.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

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Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided. The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal. Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

NORWOOD ORPHAN SOCIETY, for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherton, Penge-lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunney Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

HOUSE PROPERTY AND INVESTMENT COMPANY (LIMITED),

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In 40,000 fully paid-up Shares of £25 each.

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EIGHTEEN MONTHS' WORK.

The Company was registered March 15, 1876, and the present position of the Company is as follows:—

The First Issue, consisting of 4,000 fully paid-up shares of £25 each at par, was completed by November 24, 1876.

The Second similar Issue, at £1 per share premium, was completed by May 4, 1877.

The Third similar Issue, at £2 per share premium, was completed by October 5, 1877.

The Fourth similar Issue, at £3 per share premium, is now in course of allotment.

After defraying the entire expenses of establishing the Company, a large sum remains as a Reserve Fund from Premiums on Shares and Profits on Re-sales.

The principle of fixing the premiums at which each issue should be allotted has been to place it at such an amount as will fairly protect, and not more than fairly protect, the interests of the then existing Shareholders.

The Company having now £300,000 subscribed, and the Estates yielding a good Profit Revenue, and Premiums on Shares and Profits on Re-sales flowing in and being invested for the benefit of the Shareholders, there is every probability of the shares constantly improving in value.

The seventy-nine Estates belonging to the Company are situated within a short radius from the centre of London, and from their situation are under the eye and immediate control of the Board of Directors.

Each has been separately and carefully selected. The principles of selection being to purchase nothing but what is productive, well-letting, and improving in value, with a view to keeping the same as a remunerative investment until, as opportunities occur, the same is sold at a reasonable profit. No estate can be bought of, or sold to, any officer of the Society, nor can any advance be made to such. Other Estates are in course of negotiation for purchase.

Shareholders joining the Fourth Issue will receive on the calls on their shares interest at the rate of 5½ per cent. per annum, and after the Second Annual Meeting will be entitled to an equal share with the original Shareholders in any further bonus which may then be declared, so that their shares will yield a good immediate interest, with collateral benefits, in a successful established Company, from whose operations speculation and risk are excluded. There are nearly ONE THOUSAND TWO HUNDRED SHAREHOLDERS resident in the metropolis and throughout the country, and with their connection, and the status of the Company, the remainder of the capital of the Company will probably be allotted within a moderate period.

For full information apply to

W. H. BADSEN, Secretary,

of whom may be obtained approving "Notices of the Press," Report, "Five Minutes' Talk about the Company," and House Property Notices, Prospectus, and Share Application Forms.

CITY OF LONDON BONDS. DISCHARGE OF BONDS FALLING DUE IN THE YEAR 1878:—

In obedience to an ORDER of the Finance Committee of the CORPORATION OF LONDON, I do hereby GIVE NOTICE to the holders, registered or otherwise, of City Bonds, which mature within the ensuing year, 1878, as follows:—

(1.) That the Bonds referred to in the FIRST Schedule hereto will be paid off absolutely and without option of renewal, at the dates at which they respectively mature.

(2.) That as regards the Bonds referred to in the SECOND Schedule hereto I am not authorised at the present date to make any announcement as to their renewal or discharge.

SCHEDULE I.

Bonds to be paid off absolutely.

Bonds issued under the Acts for effecting the Holborn Valley Improvements and maturing the 1st January, 1878, viz.:—
36 Bonds at £1,000 each, Nos. 200, 340 to 367, and 600 to 608. 36,000
63 Bonds at £500 each, Nos. 31 to 34, 56, 199, 453 to 499, and 646 to 655. 31,500
29 Bonds at £100 each, Nos. 523 to 512, and 668 to 676. 2,900

70,400

Bonds secured upon the Surplus Lands of the Holborn Valley Improvements maturing 1st January, 1878, viz.:—

93 Bonds for £1,000 each, Nos. 177 to 247, 263 to 265, 267 to 276, 287 to 291, and 296 to 299. 93,000
10 Bonds for £500 each, Nos. 248 to 254, 266, 277, and 292. 5,000
20 Bonds for £100 each, Nos. 255 to 262, 278 to 286, and 293 to 295. 2,000

100,000

Bonds secured upon the Surplus Lands of the Holborn Valley Improvements, maturing 1st November, 1878, viz.:—

74 Bonds for £1,000 each, Nos. 1, 90 to 127, and 145 to 179. 74,000
58 Bonds for £500 each, Nos. 2 to 46, 128 to 131, 180, and 190 to 197. 29,000
70 Bonds for £100 each, Nos. 47 to 89, 132 to 144, 181 to 189, 198 to 202. 7,000

110,000

Bonds issued under the Acts for constructing the Metropolitan Meat and Poultry Market (Site and Approaches), maturing the 5th April, 1878, viz.:—

1 Bond, No. 25, for. 50,000
148 Bonds for £1,000 each, Nos. 1 to 23 and 27 to 151. 148,000
60 Bonds for £500 each, Nos. 152 to 211. 30,000
70 Bonds for £100 each, Nos. 212 to 281. 7,000

235,000

Bonds issued under the Acts for constructing the Metropolitan Meat and Poultry Market (Western Approach), maturing 5th April, 1878, viz.:—

1 Bond, No. 24, for. 20,000
1 Bond, No. 26, for. 50,000

70,000

Bonds issued under the Acts for effecting the Cannon-street Improvements, maturing 25th November, 1878, viz.:—

30 Bonds for £1,000 each, Nos. 177 to 206. 30,000

£615,400

SCHEDULE II.

Bond issued under the Act for effecting the Holborn Valley Improvements, maturing 1st July, 1878, viz.:—

1 Bond, No. 368, for. 1,000

Bonds issued under the Acts for constructing the Metropolitan Meat and Poultry Market (Western Approach), maturing the 1st July, 1878, viz.:—

128 Bonds for £1,000 each, Nos. 1 to 87, 102 to 141, and 144. 128,000
16 Bonds for £500 each, Nos. 88 to 101, 142, 143. 8,000

136,000

Bonds issued under the Acts for constructing the Metropolitan Meat and Poultry Market (Site and Approaches), maturing 5th July, 1878, viz.:—

137 Bonds for £1,000 each, Nos. 1 to 137. 137,000
147 Bonds for £500 each, Nos. 138 to 284. 73,500
235 Bonds for £100 each, Nos. 285 to 519. 23,500

234,000

Bonds issued under the Acts for effecting the Cannon-street improvements, maturing the 25th November, 1878, viz.:—

28 Bonds for £1,000 each, Nos. 207 to 234. 28,000
4 Bonds for £500 each, Nos. 235 to 238. 2,000

30,000

£401,000

Holders of City securities will please observe that the above Notice does not refer to any Bonds but those which become payable in the year 1878.

Further information, if needed, will be furnished at this Department.

BENJAMIN SCOTT,
Chamberlain.

Chamber of London, Guildhall,
November 5th, 1877.

PEARL

LIFE ASSURANCE COMPANY (LIMITED).

CHIEF OFFICE—39, CITY ROAD, LONDON, E.C.

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WANTED, additional AGENTS in all districts. To good business men liberal terms and certain success.

P. J. FOLEY, Manager.

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Paid-up Capital. £500,000

DEPOSITS RECEIVED AT FOLLOWING RATES OF INTEREST.

5 per Cent. for Two Years and upwards.
4 " " One Year.
Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached to the half-yearly interest. SECURITY TO DEPOSITORS.—The Securities in which their monies are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52 Queen Victoria-street, E.C.

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Incorporated by Royal Charter, 1847.

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General Accidents. | Personal Injuries.

Railway Accidents. | Death by Accidents.

C. HARDING Manager.

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May be Provided Against by a POLICY of the RAILWAY PASSENGERS' ASSURANCE COMPANY,

The Oldest & Largest Accidental Assurance Company. Hon. A. KINNAIRD, M.P., Chairman.

SUBSCRIBED CAPITAL, £1,000,000.

ANNUAL INCOME, £205,000.

£1,120,000 HAVE BEEN PAID AS COMPENSATION.

A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

Bonus allowed to Insurers of Five Years' Standing.

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WILLIAM J VIAN, Secretary.

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With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

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A Pamphlet, with full particulars, may be had on application.

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MRS. JOHNSON'S SOOTHING SYRUP is not swallowed as a medicine, but used only on the Gums, CONTAINS NO NARCOTIC, and cannot injure the most delicate Infant. Cools the Gums and gives immediate relief. Prepared only by Barclay & Sons, Farringdon-street, London.

Price 2s. 9d. per bottle. Sold by all Chemists.

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ENGLISH MEAT, BEST QUALITY,
Supplied and Delivered Free to Families, Schools, &c., &c.
within twelve miles of the City, at 20 per cent. to
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ASSOCIATION,**
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Price Lists sent Post Free on application.

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For Sacramental and Dietetic Purposes,
Is made from the Choicest Vintages of the Côte d'Or,
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Price 28s. per dozen; half-bottles, 16s. per dozen.
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UNIVERSALLY
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The GREAT BLOOD PURIFIER and RESTORER,
For cleansing and clearing the blood from all impurities,
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For Scrofula, Scurvy, Skin Diseases, and sores of all kinds,
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It Cures Old Sores,
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Cures Blood and Skin Diseases,
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Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted
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 To G. H. Jones, Esq.

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WINTER	winter Ireland means to re-	ULSTERS.
WINTER	venge herself upon us in a	ULSTERS.
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WINTER	sending us plenty of good	SUITS.
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WINTER	the agents for these cloths,	SUITS.
WINTER	and announce their inten-	SUITS.
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WINTER	their permanent stock."	SUITS.
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WINTER	which, in the weaving and	SUITS.
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WINTER	best of Yorkshire or Scot-	OVERCOATS.
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WINTER	of extraordinary quality,	OVERCOATS.
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WINTER	through being the material	OVERCOATS.
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PELISSES and HOODS.

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From GARTH WILKINSON, Esq., M.D. M.R.C.S.E.

76, Wimpole-street, Cavendish-square, W., June 15, 1876.

F. W. Darlow, Esq.

SIR,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

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Boothby Graffor Rectory, Lincoln, May, 18, 1877.

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